

EPWORTH LEAGUE WORKERS



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THE RECTORY AT EPWORTH, ENGLAND.

EPWORTH LEAGUE WORKERS



BY
JACOB EMBURY PRICE

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LOOK UP—LIFT UP.

I DESIRE TO FORM A LEAGUE,
OFFENSIVE AND DEFENSIVE,
WITH EVERY SOLDIER OF
JESUS CHRIST.

WE LIVE TO MAKE OUR OWN
CHURCH A POWER IN THE
LAND, WHILE WE LIVE TO
LOVE EVERY OTHER CHURCH
THAT EXALTS OUR CHRIST.

P R E F A C E.

THE successful management of a Young People's Society is a practical problem in the life of the modern Church. As a humble aid in the solution of this problem this volume is offered. Its object is not to set forth a perfect theory of such an organization, but to afford some thoroughly practical hints and suggestions for beginners in this particular field. Accordingly there is scarcely a suggestion as to methods, topics of essays, programmes, night-schools, reading-rooms, library, cabinet, *et id genus omne*, but has been practically tested in the author's experience or by some local society of which he has personal knowledge.

Much that is found here may seem to the reader fanciful. Experience makes one cautious, however, of hasty judgment upon any method or device that he has not yet tried. Often what appears so trivial as to be chimerical, or so exalted as to be only ideal, is the best possible and only practicable method for some particular society.

In the successful direction and conduct of a

Young People's Society, every thing depends upon tactful adaptation. This treatise does not presume to prescribe, but rather to offer methods and plans which it is hoped will usually suggest to the faithful toiler a better way. A hint will be taken, and so transformed and improved by the reader that the author would not recognize in it the original.

If in this work the author appears open to the charge of presumption a partial defense is to be found in his claim to have learned something from frequent failures in an earnest and continued effort to realize success. His is the reply of the pilot who vindicated his knowledge of the channel by the stout declaration that he had "been on every sand-bar and rock in the river, and therefore ought to know where they are."

An eminent American clergyman, when asked to name what in his judgment was the greatest word in the English language, took his pen and wrote, "Helpfulness!" If the suggestions here offered shall prove *helpful*, this volume, prepared amid the pressing duties of a busy pastorate, will have accomplished its purpose.

JACOB EMBURY PRICE.

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EPWORTH LEAGUE WORKERS.



I.

DEMAND FOR YOUNG PEOPLE'S SOCIETIES.

“CHILDREN are the to-morrow of society” is an utterance accredited to Archbishop Whateley. If the saying be true it should only encourage the further observation that young people are the morning hours of society's to-day.

But “morning hours are the wings of the day,” and wings are suggestive of elasticity, buoyancy, hopefulness, ambition, aspiration. In these “wings” there are possible loftier and farther flights than any preceding age has known.

This age offers remarkable facilities for personal development, lofty attainments in knowledge, large acquisitions of power, The age. and wide usefulness. Some characteristics may be briefly noted. The first is the exten-

sion of the term of human life. The author of *Festus* has well said: "We live in deeds, not years; in thoughts, not words; The term of life prolonged. in feelings, not in figures on a dial." Surely there was never a time when so much of emotion, thought, purpose and achievement could be crowded into a single life-time as now. The railway journey of an hour must be set over against the day's ride in stage-coach a century ago. Steam and electricity in their manifold applications enable us to crowd into the years of our life a thousand-fold more than was possible in some ages of the past. Methuselah lived nine hundred and sixty-nine years, but the wide-awake young man alert to his opportunities can in his life of threescore and ten feel, think, and achieve more, and so live longer than did Methuselah. "Better fifty years of Europe than a cycle of Cathay."

The age is marked, too, by the expansion of our powers. The human vision is limited, Expansion of our powers. but the telescope in the Lick Observatory which brings the moon, two hundred and forty thousand miles away, within two hundred miles of the earth, simply

extends that vision through two hundred and thirty-nine thousand eight hundred miles. The microscope does the same thing for us in another direction. The telephone widens the range of the human voice by twelve hundred miles. The hydraulic jack immeasurably multiplies our muscular energies.

The concentration of the intellectual treasures and forces of the past makes this age remarkable. There is a strange vitality in thought as it comes through the media of several languages. Bishop Warren once telegraphed a friend to meet him in the Coele-Syria Valley. That message was translated seven times between man and man, but the next day the two riders met on the bridge over the river Litany.

Concentration
of energies.

Linguistic science and archæology are having remarkable triumphs, and are liberating the stored-up energies of former ages, and these are concentrating in our own. The young man of to-day compels the mightiest thinkers of the past to walk by his side, enrich him with their counsel, and fire him with their spirit.

Further, this is an age of speedy appropria-

tion. Columbus entreated the monarchs of Europe eight long years before he obtained a successful hearing for his project to discover a new world. To-day Edison announces a new invention. The press heralds it through the civilized world, and in a few weeks its practical application has revolutionized an industry, and modified the commerce of a nation.

The growing ascendancy of the moral and spiritual forces is another feature. Never before was the Christian religion so generally triumphant. The cross never rallied so many disciples as now, and the Gospel never before was greeted by so many doors of opportunity. Vast resources support and fields white to the harvest inspire the Christian toiler. Not to speak of other characteristics, the prolongation of human life, the expansion of powers, the concentration of energy, the speedy appropriation of ideas, and the ascendancy of spiritual forces combine to make this age phenomenal in its facilities for development, and opportunities for beneficent service. Young people are certainly to be congratulated upon their patrimony, and that

it is allotted to them to work out their destinies in such a day of promise and possibility as this, being, as they are indeed, "Heirs of all the ages, in the foremost files of time."

But besides privilege is power, and it would be a great blessing both to the Church and to young people themselves if the power peculiar to youth were neither exaggerated nor disparaged, but accurately estimated. Age has its advantages, chief among which is wisdom—that cautious, conservative judgment which comes from experience. But youth has enthusiasm, energy, spring, dash, courage sometimes amounting to fearlessness. If only willing to learn from older heads, and considerate enough to be guided by higher counsels, they can furnish tremendous forces so much mightier than steam and electrical energy as to be beyond compare.

The demand for young people's societies begins with the recognition of the possibilities and powers to which reference has been made. There are, however, other considerations, among which the loss of young people from the Church deserves attention. Thousands of them slip

The forces of youth.

Demand for young people's societies.

their cables and drift away from the Church every year. Seventy five per cent. of the young men of this country, it has been estimated by a careful writer, are outside the Church altogether.

Loss of young people.

Among the many causes contributing to this deplorable state of things may be mentioned the marked reaction from Puritanic training—a reaction very liable to the other extreme of worldliness and sinful indulgence. The Church, striving to guard against this evil, has set her face firmly against certain harmful amusements. Without questioning the wisdom of this policy it may be urged that it is high time the Church had provided something to take their place. While, true, it may be said it is not the office of the Church to amuse, it can with equal force be maintained that wisdom would be illustrated in providing something better than the world can furnish; that which will both entertain and interest.

Here is the true method. “Overcome evil with good.” The Alaskan River Yukon pours such a volume of water into the sea as to drive back the salt water

Overcome evil with good.

of the ocean and preserve its own freshness for ten miles away from the coast. That river is not in peril of saltiness from invasion by the sea. It is the vacant, empty life, the life void of satisfying pleasure or soul-inspiring purpose, that is open to the assaults of evil. It is the house that is "empty, swept, and garnished," into which the devils enter. The Church owes it to our young people to provide for them wholesome, instructive entertainment, and open up to them channels of beneficent service into which they may pour the tide of their youthful and religious enthusiasm. If properly approached they will respond to the appeal and with alacrity devote themselves to the Master's service. Their lives, thus filled with wholesome pleasure and with holy work, shall pour such streams of positive healing influence into the worldliness about them as to drive back evil, and they can then walk this world in safety, much as a man in perfect health walks amid a riotous pestilence and by the fullness of his health and life flings contagion off. Now just this work a wisely-organized and well-directed young people's society may accomplish. It must be more

than a "Gideon's Band" devised to bring the young men into organized action for revival work. This organization must stay by the young people month after month the year through, constantly giving new inspirations and inviting to fields of rewarding toil.

But another and equally important task relative to young people confronts the Church —the development and training of
Training of the young. forces represented by them. First of all, for their own sake, should they be trained to work in the Lord's vineyard. Divine solicitude, as manifest in the Word, apparently concerns itself more with the character and motive of the worker than with the work he shall do. Building upon the one foundation, Jesus Christ, with self-sacrificing zeal and with pure love and unwavering faith, he must "be always abounding in the work of the Lord." For the sake of his own spiritual culture he must toil. The unused talent will be taken from him. If the mole will burrow in the soil and hide away from the light he shall not have his eyes. The active toiler grows and greatens; the idle Christian pays the penalty for his inaction in the

stunting of his faculties and the dwarfing of his being.

But there is work to be done, and for this the Church must make ready by the training of her forces. Vast numbers now God honors discipline. gather under the banners of Christ's kingdom. There is all difference, however, between a mob and an army. Of the multitudes who gather in our Church and whose names are on the rosters of our Commander, how few are trained soldiers—knowing how to obey orders, endure hardness, remain steady under fire, and stay by the guns until the victory is secured!

God honors the discipline and spirit of a true soldier. Of Gideon's army twelve thousand are fearful, while nine thou- Gideon. sand and seven hundred lack enthusiasm; all these are sent home, and by the remaining three hundred genuine soldiers the Lord wins the victory.

When the Philistine giant defied the armies of Israel, God wrought deliverance by a disciplined hand. Never was soldier David. better trained by the laborious *régime* of military tactics for the crucial hour of battle

than had been David by the daily practice and the frequent emergencies of his shepherd life. A cool head, a steady nerve, a determined purpose, a dauntless courage, and a serene confidence in God supported the ruddy shepherd lad when, selecting a few smooth stones from the brook, and placing them in that oft-tried sling, he hurled them with such precision that they sank into the forehead of the haughty Goliath.

The twentieth century will soon dawn upon us, and with that dawning will come new problems to be solved, new giants to be slain. The Church will do wisely to employ the next decade in training her youthful Davids for the coming conflict with the giants. In this work a young people's society may certainly prove a most valuable agency.

Objection is urged upon the ground that the Church itself is organization sufficient;

Objection. Too much organization. that the young people have only to take their places there. To this

in reply two things may be said. First of all, our young people have not fallen into their places in the work of the Church, but multitudes have rather fallen out of the Church alto-

gether. In the second place, a wisely-directed society not only trains young people for, but mightily aids in bringing them into, their places in the general work of the Church.

It is still urged, however, that there is a senseless zeal for organization manifest in our American life which ought to be discouraged; and such a view is Possible providential purpose. not without support in facts. But underlying this spirit which is now abroad there may be a providential purpose. More than the natural outgrowth of our political system, it may be by the workings of that spirit of co-operation with which society is yet to be energized that the "organized selfishness" which causes so much oppression and suffering in our modern civilization must ultimately be overcome. Through this spirit—essentially the spirit of the Gospel of Christ—our labor troubles may yet find solution; capitalist and artisan, employer and employé, may dwell together in peace. If this be the spirit underlying the demand for organization the firmer hold it takes upon the young people of to-day the better.

No rarer gem has John Ruskin given us

than his passage in "Modern Painters" in
Illustration
from Ruskin. illustration of this principle of co-
operation from the possible changes
in the dust on which we tread. In an ounce
of slime he finds soot, clay, sand, and water at
helpless war with each other. Allowing the
atoms of each substance to come into closest
possible relations the clay rids itself of all
foreign substance, becomes white earth, then
finest porcelain, and finally a lovely sapphire.
In similar way the sand becomes an opal, the
soot a diamond, the water a dew-drop, and by
crystallization a star.

"And for the ounce of slime which we had
by political economy of competition we have
by political economy of co-operation a sapphire,
an opal, and a diamond, set in the midst of a
star of snow."

II.

DENOMINATIONAL YOUNG PEOPLE'S SOCIETY.

ALL the arguments usually urged for the maintenance of a Christian denomination which, though breathing a spirit of friendliness, shall have a separate organization, spirit, and life, apply with equal force to the maintenance of a denominational society for young people. Fervent insistence upon the doctrines and peculiarities of any religious sect ought not to make a member of that body less broad or catholic as a Christian, and will not if that sect can demonstrate its claim to scriptural authority.

If it be worth while to identify young people with any Christian denomination they should be trained to intelligent loyalty. They need not be any the less ardent and zealous for the promotion of the whole kingdom of Christ because they are prepared to give intelligent reasons for being Presbyterians, Baptists, Methodists, or Prot-

Arguments for
a denominational society.

Intelligent loyalty.

estant Episcopalians. In the earlier days the sharp religious controversy that prevailed rendered this service at least—*it acquainted the people with some theology*, and they were able to give an intelligible account of the system of Church government under which they lived. In our days, when effort is being made to dissolve denominational lines in order to promote interdenominational fellowship, there is a shameful ignorance of any theology and of any form of ecclesiastical government. Bridget's lack of intelligent patriotism, as manifest in her explanation that the Fourth of July celebrates the arrival of the Irish in America, is no more serious than a kindred want of appreciative devotion to their respective denominations by Presbyterians who know nothing of John Calvin or John Knox, and by Methodists who are ignorant of John Wesley and Francis Asbury.

Besides, frequent changes occur in pastoral relations. Re-adjustment is marvelously facilitated by uniformity of church machinery. For instance, in Methodism the quarterly conference, the system of class-meetings, the Sunday-school board, the

The uniformity
of Church ma-
chinery.

missionary societies are the same. Why should there not be one general young people's society, modeled after plans thoroughly tested by experience and at the same time sufficiently flexible and adaptive to meet the needs of widely different communities? In such a denominational society the incoming pastor will find an organization with which he is already familiar, and no time or energy need be lost in making himself at home with the work of the young people.

In the year 1880 the General Conference, impressed with this great need, made provision for the organization, whenever practicable, of a Church Lyceum The Church Lyceum. under the supervision of the quarterly conference, for mental improvement, and to develop facilities for social intercourse; to organize free evening schools; to provide a library, text-books, and books of reference; to popularize religious literature by reading-rooms or otherwise.

At the meeting and under the auspices of the Centennial Conference of the American Methodist Churches, The Oxford League. held in Baltimore in September, 1884, the Ox-

ford League was organized. This noble Society, the idea of which and the plans for which were carefully matured by Dr. John H. Vincent, pointed back to the birthplace of Methodism, in the Holy Club of that venerable university. The weekly meeting of those five young men who assembled for the study of the Greek Testament, and whose zeal and peculiarities won for them the contemptuous name of "Methodists," represented four leading ideas, and these were made the aims of the Oxford League; namely, (1) Intellectual culture; (2) reverent study of the word of God; (3) a deeper religious experience; (4) methods of practical Christian work.

In the year of its organization the Oxford League was adopted by the Board of Managers of the Sunday-school Union of the Methodist Episcopal Church, and in May, 1888, during the session of the General Conference, the bishops having been requested to name a Board of Control appointed the following:

Bishop Edward G. Andrews, Bishop John H. Vincent, the Rev. Jesse L. Hurlbut, D.D., the Rev. James M. Buckley, D.D., and the Rev. James M. Free-

Board of Con-
trol.

man, D.D. In January, 1889, the Board revised somewhat the plans of the League, adapting them more completely to the work of a young people's society, and by the 1st of May in the same year the Oxford League had enrolled over five hundred chapters, with a membership of probably more than twenty thousand.

In the meantime a number of societies had arisen (see Appendix), some of them flourishing to a marked degree. Since ^{Rise of other societies.} the aim of these societies was the same it would be a manifest economy of power if they could in some way be merged into one, with one staff of officers and one literature. A growing desire for unity culminated in a conference of all the general young people's societies of the Methodist Episcopal Church, which assembled in Cleveland, O., May 14, 1889, at the invitation of the Methodist Alliance. Delegates were ^{The Cleveland Conference.} present from the Young People's Methodist Alliance, the Oxford League, the Young People's Christian League, the Young People's Methodist Union, and the Young People's Methodist Episcopal Alliance of the North Ohio Conference.

Each society and its features were duly presented, a spirit of mutual concession was shown, and, after thorough discussion and earnest prayer, it was unanimously resolved that all existing societies be merged into one new society for the entire Church, to be called the Epworth League.

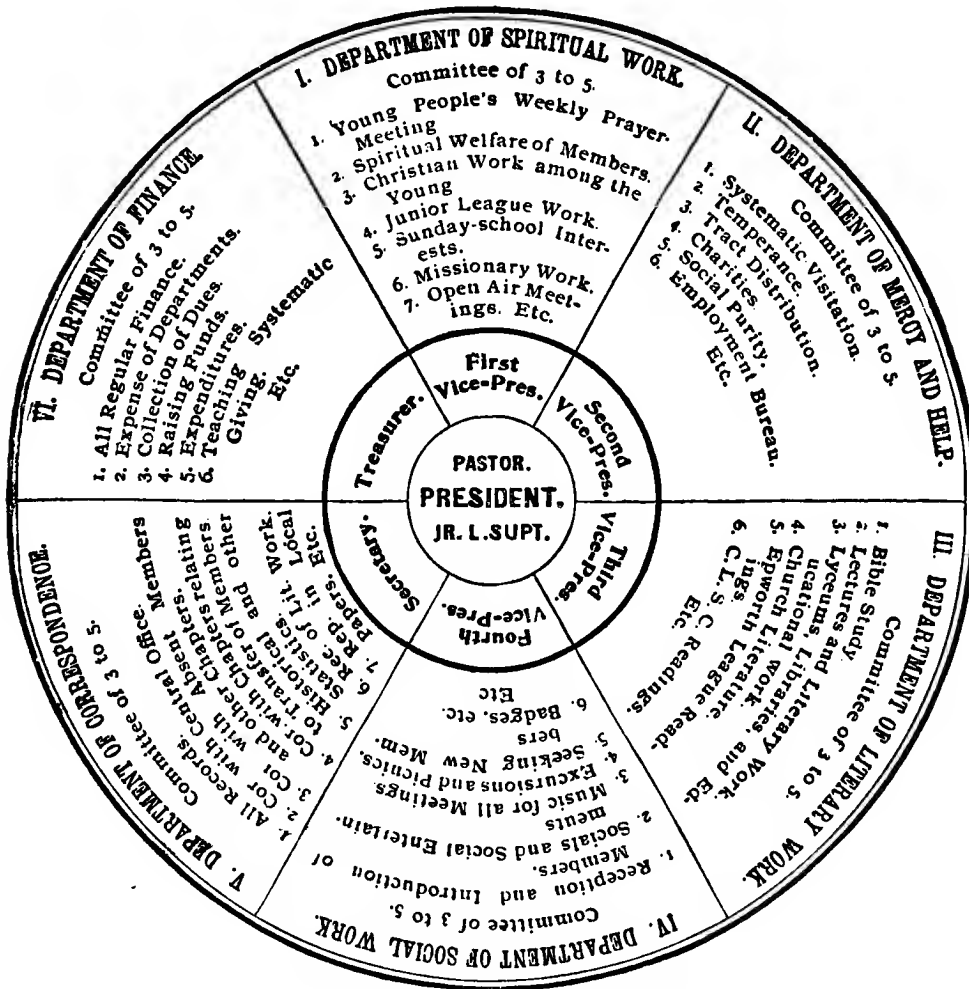
“The object of the Epworth League is to promote an earnest, intelligent, practical, and loyal spiritual life in the young people of our Church, to aid them in constant growth in grace and in the attainment of purity of heart.”*

Any young people's society in the Methodist Episcopal Church may become an affiliated chapter of the Epworth League upon certain easy conditions. The departments, uniquely represented in the famous wheel devised by B. E. Helman, Esq., and afterward

* This statement was adopted by the delegates of the societies at Cleveland, May 15, 1889. At the first meeting of the Board of Control, in Chicago, February 6, 1890, it was revised as follows:

“The object of the League is to promote intelligent and loyal piety in the young members and friends of the Church, to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help.”

slightly modified by the Board of Control, are as follows :



Mr. B. E. Helman, from whom came the principal features of the Epworth League Constitution, has written and published a leaflet upon "The Theory and Practice of the New Departure." We copy a portion of the leaflet for our readers :

“ Our church societies for young people are schools for the development of the highest type of Christian character. We are to take man as he is, cultivate in him the Christian graces, harmonize discordant elements in his nature, teach him how to live, and keep him ever in the way that leads to life eternal. This means that his growth and development must be harmonious, that we must touch him upon all sides, and yet that all of these currents of life and activity must blend in character as pure as the distilled dew of heaven, as stable as the everlasting hills—character that can ‘triumph over the most adverse circumstances, turning them into means of its own advancement; character that can transfigure and glorify the humblest lot.’ It may be that in the past too much attention has been given to development along one line. It is a very easy matter to give too much prominence to, and to make too much of, the social feature in young people’s societies. There are those who believe that in some organizations too much attention has been given to intellectual culture, and there are those who believe that in still other societies social and literary de-

velopment have received too little attention. The idea of the 'new departure'—the Epworth League—is to take man as he is, to recognize the qualities—moral, mental, and social—which make him what he is, and to use all of these for the glory of God and to make man what he ought to be.

“To do this and to attend to the usual business of an organization we have divided the work of the League among six divisions, each of which is called a department, just as is done in a store or factory or in national affairs. Certain kinds of work are detailed in the diagram to be planned for and looked after by each department. This is done in this way: As soon as possible after the election of officers the cabinet (that is, the officers) take the list of names of the members and assign them to the various departments, aiming to place each member in that department for which he is best fitted and where he can and will do the best work. A is a person of influence and peculiarly fitted for service in the department of Christian work, and he is assigned to that. B is a lover of books, and he is placed in the department of literary work.

C is a comparative stranger or needs the attention of a leader to keep him in the way, and he is assigned to the department of Christian work. In this way every name is carefully canvassed. When the work is completed it will probably be found that many more are assigned to the department of Christian work than to any other, and that in number they grade down from No. 1 to No. 6. This is permissible and sometimes is desirable, and hence the number of members in each department is left for the officers at various times to determine according to their membership and the needs of the League. Now and then it may be advisable to transfer a member from one department to another. It is not desirable (it may sometimes be necessary when the membership is limited) to place any member in several of the departments. No one ought to be overburdened, and because a person is a good worker it is no reason why he should be permitted or compelled to do all. Every member ought to have a place and work to do, and the nearer this can be accomplished the stronger and the more prosperous the League will be. We will suppose that the assignment

of members to the various departments has been completed, approved by the League, and posted or framed so that all may look it over and consult it from time to time.

“How are the departments managed?”

“This assignment to departments does not mean that the members of a given department are the only participants in the work detailed under that department. It means that these members are to study and plan these certain lines of work in which all members of the League are to participate. This distribution of work enlists more workers, systematizes the work, brings about more study and consideration of methods to be used, and accomplishes more. It generates its own enthusiasm and works from within out, and from the individual to the mass. These department divisions of members are only large committees planning for all.

“Now out of the members of his department each officer selects a smaller committee of three or five. A still further division of members for work can now be made if desired. It is possible in this way to reach and interest every member of the League and to keep

every member in the line of duty. Department meetings now and then are of great value. With the above explanation and a careful study of the diagram and of Article IV of our Epworth League Constitution the theory of 'the new departure' can readily and easily be reduced to practice.

"The work that has been done, the interest that has been created, the enthusiasm that has been aroused augur well for the future of the Epworth League and of Methodism. Let us all be workers in His vineyard, 'laboring ever for Christ' and doing valiant service 'In his Name.'"

•A pledge is provided, but its adoption is made voluntary with the local
 Pledge, literature, badges, etc. leagues. A series of excellent reading courses is recommended but not required. Besides a weekly issue of *The Epworth Herald*, the official organ, the League has already a literature of its own quite extensive, comprising leaflets, tracts, topics for young people's meetings, plans for uniform daily Bible-readings, etc.

Charters, badges, colors, and all the paraphernalia of such societies are furnished. A

junior league preparatory to the Epworth, and admirably adapted to boys and girls, is embraced in the general plan. The Epworth League, believed by many to be a child of Providence, began its eventful career with Rev. J. L. Hurlbut, D.D., as Corresponding Secretary, and Robert R. Doherty, Ph.D., as Recording Secretary, and in the fulfillment of its mission as a denominational young people's society aims to bring together in one organization, fire with holy zeal, and train for holy work the million and a half of young people to be found within the borders of the Methodist Episcopal Church. A lofty and noble aim indeed, and right royally has this new society set about its magnificent enterprise.

One feature of the Epworth League organization especially commendable is *Flexible.* its flexibility. It may be as well organized with ten members as with a thousand. The plan of the local constitution is remarkably comprehensive as regards lines of *Comprehensive.* work opening to young people, and is characterized with completeness of provision for the manifold nature of the young people themselves. The department of spiritual work

provides for the religious nature, the literary department for the intellectual, the department of mercy and help for the social nature, and the department of entertainment for the sportive nature, while the departments of correspondence and finance are necessary for the proper business management of any such organization. Spiritual development, intellectual life, social fellowship, recreative amusement—these all appear in the generous provisions of the Epworth League, and all combine in the loving purpose of the Gospel to “present every man perfect in Christ Jesus.”

It is easy to see also that the several departments are essentially co-operative. The more completely they are organized and enthusiastically operated the more fully will they aid each other and the general success of the League be secured.

Biological science recognizes adaptation to environment as the test of true life. Methodism has vindicated her right to be, and has displayed her splendid vitality in a marvelous power of adjustment to conditions which could not have been an-

Several departments co-operative.

The biological test.

ticipated by her founders. Numerous are the illustrations of modifications thus made and of new powers of activity thus evolved ; but no one is of higher significance than the recent organization and phenomenal success of the Epworth League, whose generous and timely provisions for the young people contemplate that they be instructed in the doctrines, trained in the usages, infused with the genius, and fired with the glorious history of our beloved Methodism, and so carry forward a “ Christianity in earnest ” into the dawn and into the day of the twentieth century.

III.

HOW TO ESTABLISH THE EPWORTH LEAGUE
WHERE ANOTHER SOCIETY EXISTS.

THE problem before us is one demanding practical solution ; for already young people's societies existed in many churches, under various forms and names, before the Epworth League was born. Long ago the Lyceum, recommended by the Discipline, and devoted chiefly to literary and educational work, met with the favor of both pastor and young people, and was established in many churches.

Later the Oxford League, designed by Bishop Vincent, and indorsed and supported by the Sunday-School Union, became more widely popular, developing a helpful literature, enrolling five hundred chapters, and numbering nearly twenty thousand young people. The Methodist Alliance, flourishing chiefly in the West, claimed, as we have already shown, about the same number. The Young People's

A practical
problem.

Flourishing
Methodist so-
cieties already
existing.

Union also flourished, while the Christian League rallied under its banners thousands of the young people of New England. Thus the Epworth League, an organization planned by the representatives of the five great societies for Methodist young people, and designed for the unification of all in form and name and spirit, entering upon its exalted mission, finds already in existence many noble societies strongly intrenched in the affections of a numerous membership, abiding in loyalty to Christ and to Methodism, and recognized as efficient agencies in the work for which they were instituted.

Now, it was the earnest hope of those interested in the new society that all these organizations might soon be transformed into Epworth Leagues, if possible. Change of name is not absolutely required, if only the society will come into close affiliation with the general office at Chicago. It ought to be easy, however, for any one of these organizations, being purely Methodist and denominational, to change its form slightly and adopt the name and plan of the Epworth League; that this is very desirable needs no argument.

But there are still other young people's societies that are undenominational, and these have their local organizations in our churches, as, for example, the societies of King's Daughters and Christian Endeavor. Now, shall these societies be given up? By no means, except in case of *purely voluntary surrender in preference for the complete plans of the new society*. While the Epworth League is not second to these in any respect as an agency for the religious instruction and training of the young, and has many other features which these have not, they ought to be encouraged, since, besides being in themselves noble associations, they form a link between Methodism and other denominations. Nor should they be asked to change their names.

It cannot be denied, however, that the young people in these societies ought to be working in harmony with so broad and worthy a Methodist young people's society as the Epworth League. Many King's Daughters love the King none the less because they love the Methodist Episcopal Church in which

they have been reared. These want to be numbered in the same army and march under the same banner with other young people of Methodism. Many members of Christian Endeavor societies love Methodism and want to be trained in her doctrines and usages and catch her denominational spirit. Many members of these noble fellowships are asking that room shall be made for them in the Epworth League and that at the same time in some way they may preserve their organization as King's Daughters and Christian Endeavor societies.

One solution of the problem would be this; namely, Establish the Epworth, let all the young people join it, and if a Christian Endeavor or a King's Daughters society already exist, let that society continue as such, and take the department of spiritual work, and thus be responsible for the devotional meeting Sunday evening and all other items in that department. The department of literary work might also arrange with that society to be responsible for the programme of the monthly meeting for Bible study.

If there be a rare instance where both a

Christian Endeavor and King's Daughters Society exist, the former may take the department of Christian work and the King's Daughters the department of social work, with its introduction of members, systematic visitation, social purity, temperance, and care of the junior league, or organizations for boys and girls. By such an arrangement all the young people in any Church will be brought into harmonious and delightful fellowship in the work of that particular Church, while the undenominational societies will yet continue their existence and remain as golden links binding together the young people of the several denominations; thus hastening the day when all shall be one in Christ, even as he and the Father are one.

If this work of unification is to be consummated it must be by effort and sacrifice. Members of the Oxford League keenly regret the loss of their name. The same is true of the Alliance, the Christian League, and other organizations. But these sacrifices should be made and ought to be regarded as only trivial

Assignment of
departments.

Object gained
worth the sacrifice.

in comparison with the magnificent results contemplated and which now promise to be fully realized. Better than the perpetuation of any favorite name of any society will be the gathering into one great organization such as the Epworth League the million and a half of young people in Methodism.

IV.

MEETINGS AND COMMITTEES.

THE number of meetings to be held by any local chapter and their general character is our next problem. In some instances a monthly meeting only will be practicable, but under ordinary conditions, besides a devotional service on

Number of meetings desirable. Sunday evening, a weekly meeting can be held for social and literary culture. One of these meetings may be every month devoted largely to reports of departments and other business; but it is better to devote a little time each evening to business, always keeping in mind that too much business will seriously interfere with the higher work of the league.

Special care should be exercised to avoid wasting time over parliamentary forms and Parliamentary forms. usages. If experience in this line be thought desirable a "parliamentary meeting" may be held, in which the entire evening shall be devoted to a study and

a conflict in purely parliamentary tactics; and such a meeting can be made very instructive.

With the aid of orderly procedure each department can make a brief weekly report of its work, and this will have a tonic effect upon the departments themselves, besides being of interest and profit to the league.

The weekly meetings may be literary and biblical alternately, or as follows: literary, scientific, biblical. These terms perhaps sufficiently indicate the character of the meetings, save that the biblical meeting is to be devoted not only to Bible study, but also to the study of church history, doctrines, denominational peculiarities, Methodism, its history, polity, and usages. Another order would be: literary, biblical, scientific, social—the last named being devoted chiefly to business, reports, etc., and social enjoyment. Still another plan would be to have only the two meetings, literary and biblical, and hold these alternately.

The department of spiritual work should be the committee on the devotional meeting, and may also be in charge of the programme

Department reports.

Alternation of week-night meetings.

of the biblical meeting, and the department

The departments as committees on programmes. of literary work, the committee on programme of literary and scientific meetings.* The department

of social work, or of mercy and help, may be allowed fifteen minutes of two meetings each month. These committees must be held responsible for the programme, and should be both so fertile in resources and so prepared for emergencies that in event of failure on the part of any persons appointed to duty they

Committees responsible for programme. may promptly supply the deficiency and make the meeting a success.

They should, however, carefully plan the programme, and assign its different parts to the members asked to participate, two weeks, if possible, in advance of the meeting. Failure to give ample time for preparation will often explain the failure of the programme.

Something unforeseen may occur, however, to prevent the presence of those whose participation is necessary to the evening's successful

* The department of entertainment will furnish the special music for all meetings, vocal and instrumental, always consulting the other committees as to their need.

work. Happy will it be for the leagues in such cases if some member of the committee is so well informed upon the topic as to be able, in a few minutes' familiar talk, to atone for the missing essay, or another so accomplished as to supply a recitation which has been made ready and held in reserve for just such an exigency.

Confronting
emergencies.

Numerous are the devices to which resort may be had when the programme falls to pieces, as sometimes it will after the best efforts at preparation. If the meeting be literary perhaps a general exercise in State affairs will be proposed, when some bright member will be appointed to the role of school-teacher, and the league will be challenged to name the counties of the State, the chief cities, rivers, and mountain chains, and locate them; also to mention the leading products, agriculturally and industrially, and to recall the principal facts of its history, its early settlement, entrance into the Union, and especially the men conspicuous in that history—statesmen, soldiers, journalists, manufacturers, clergymen, physicians, lawyers, and all others of distinction.

Devices for lit-
erary meeting.

A similar exercise in national affairs will serve for another emergency. The names of the presidents, the wars of the republic and their causes, the ten greatest statesmen, authors, orators, generals, explorers, the chief exports and imports, etc. A "Round Robin" will often prove valuable in supplying a general failure of a programme. In this all members of the league are expected to contribute something as they answer to the roll-call, quoting a poetic or prose passage, giving a good thought from some author, stating a recent scientific discovery, describing an industrial process, calling attention to the death of some prominent man and giving facts concerning him, narrating some stirring incident, telling a good story, reviving some brilliant witticism, or making some other contribution worthy of the attention of those present, and striving to avoid descending to the trivial or commonplace.

If the programme of a biblical meeting fail resort may be had to a blackboard exercise on the books of the Bible—their numerical, their character—historical, prophetic, poetical, etc.—their names, and how

Devices for biblical meeting.

to remember their order. Or a kindred exercise may be enjoyed in a brief study of Palestine. Three lines, almost parallel, may mark the sea-coast, the mountain ridge, and the Jordan Valley. On the easternmost line may be located the Dead Sea, the Sea of Tiberias, and Lake Merom; on the middle line, Jerusalem and Samaria, and on the western line, Gaza, Tyre, Sidon, and Mt. Carmel. From these points all others of interest will easily be located.

By these and kindred devices the committees that are responsible for the success of the meeting will be able to meet all emergencies arising from failure of programme.

Too much emphasis cannot be placed upon the importance of faithful, intelligent, efficient work on the part of committees. The ^{Valuable service of committees.} standing committees have it in their power, for their term of office, to mark the league meetings with failure or success. The president and cabinet should therefore do their most judicious work in their selection, call them all together in a meeting soon after their appointment, and seek to impress them with their responsibility for the success of the

meetings, offer them the best suggestions as to their lines of work, and endeavor to kindle their enthusiasm and enlist their support. The committees, on the other hand, appreciating their grave responsibilities, should strive in harmony, and at the same time with wholesome emulation, to realize the loftiest and noblest results in the meetings as well as in their respective departments of work, remembering always that alert, industrious, tactful committees can win victories for any young people's society even in the face of innumerable obstacles.

V.

LITERARY AND SCIENTIFIC MEETINGS—PROGRAMMES.

PROGRAMMES of literary and scientific meetings should be framed with due regard to three objects. They should afford true mental discipline, intellectual stimulus, and acquisition of useful knowledge. Entertainment is a secondary object, and to this end they should be marked with pleasing variety, and, while avoiding either buffoonery or triviality, should make room for genuine and innocent humor. The reading of one of Charles Lamb's *Essays of Elia* or a short story from Bret Harte, or an extract from Mark Twain may brighten a programme and do no harm.

Recitations, readings, debates, and essays, interspersed with music, will make up the usual programme. The debates, avoiding political topics, should deal with modern, living questions, and subjects of local interest.

Programmes
—three objects.

Debates.

In the preparation of essays the widest range of subjects is open, but members should

be urged to write upon those subjects with which they are most familiar. Young people who shrink from furnishing papers because unable to write upon purely literary themes may be led to describe in their own way those things with which they have a daily familiarity. A young jeweler can tell what he knows about “diamonds,” locating the diamond fields or mines of the world, describing the methods of gathering the jewels, the processes of preparation for the market, their uses in the industrial arts, sketching some of the most noted and giving their value, exhibiting specimens polished and in the rough, and finally giving tests for distinguishing between the genuine and the spurious.

Essays not
purely literary,
but on every-
day topics.

Diamonds.

“Gold watches”—the history and process of their manufacture, the time-keeping tests to which they are subjected, the number made annually, the proper care of a watch, and kindred matters—will form the easy topic for another paper or familiar talk from our league member who is in this line of trade.

Gold watches.

“Lumber”—where it comes from, the kind used for different purposes, quantity used, varieties of wood, some account of Lumber. trees, their locality and habit—may serve as a topic for one in this business.

“Coal”—the coal-fields of the world, the several kinds of coal and their uses, mining, its perils and cost—will be well treated by the coal-dealer.

“Petroleum”—its discovery, its transportation, its refinement into paraffine for candles, vaseline, lubricating and illuminat- Petroleum. ing oil, and carbon for electric lights—is also commended.

A dry-goods clerk may look up “silks”—the silk-worm and its work, manufacture of silk, methods of dyeing—or “cot- Silks and cotton. ton”—the cotton-plant, a southern plantation, methods of manufacture, the cotton product of this country, and varieties of cotton goods.

“Banking”—how banks are practically conducted, exchanges, custom-house work, the volume of their business—or Banking. “money” will prove good subjects for the young banker.

A telegraph operator may bring a small battery and instrument before the League and Telegraphy. discuss "telegraphy"—construction and history of the telegraph, its commercial and military uses, and the Morse alphabet, with some account of ocean cables.

"A grain of wheat " may attract the miller, who will place upon the blackboard a figure of Grain of wheat. the interior of a grain, describe processes of milling, storing in elevators, kinds of flour, and methods for testing their excellence.

A physician could choose from a great variety of subjects, among which would be the following; namely, "hygiene," "the A physician's topics. lungs"—their expansion and their care; "the human skull and its contents," discussing the white and gray matter of the brain, and exhibiting in illustration of these the brain of a calf or a sheep; the "eye;" the "ear;" the "nervous system;" the "circulation of the blood."

A recapitulation of the "news of the week " by some competent person is both News of the week. enjoyable and profitable. Extempore speeches upon subjects given to speakers after appearing before the audience, or with

an allowance of five minutes' meditation, afford a sharp mental discipline.

Composite declamation, in which three or four declaim on different themes at the same time, furnishes diversion for the audience and severely tests the speakers.

Composite declamation.

The scientific meetings will call for essays or familiar talks on varied topics, some of which will be purely scientific and others mainly economic. The forces in a sunbeam; a drop of water traced from the sea to the mountains and back again; the bees, and how they fertilize the flowers; the ants and their habits; electricity; the manufacture of glass; domestic ventilation; aerial navigation; oiling the waves; the strata through which a line would pass if let fall to the center of the earth from the locality where the league is holding its meetings; parasites; light; foods; trade-winds; the Gulf Stream; Arctic exploration; snow-crystals; icebergs and glaciers; the aurora borealis, are excellent themes. Tyn-

Scientific and economic subjects.

Sunbeam.

Parasites.

Snow-crystals.

dall's *Forms of Water*, Miss Buckley's *Fairy Land of Science*, Appleton's *Science Primers*,

and kindred books will be found helpful to young people in the study of the elementary principles of physical science.

Easy text-books
on science.

After carefully reading Faraday's *History of a Candle* one ought to be able to light a candle, set it before the league, and give a half-hour's interesting talk upon it.

If some of these and similar subjects, seem beyond the reach of the members of the society there are in almost every community professional men who would readily respond to an invitation to address the young people upon these or kindred themes, and such an address once a month would give variety, furnish valuable information, and stimulate study.

In order to secure a more general participation resort may be had to familiar devices, such as spelling-bees, pronouncing matches, and roll-call responded to with a quotation either of a general character or from some author previously announced.

Pronouncing
matches.

Character studies are commended, as evenings with Lowell, Irving, Prescott, Tennyson, Shakespeare, Scott, Longfellow, Browning, Macaulay, and Milton, "Helen Hunt" Jackson, and Will Carleton,

Character
studies.

with a few brief essays sketching the life, character, and works of the author, Tennyson. attended with selections from his writings.

Franklin as an author, Franklin as a scientist, Franklin as a diplomat, would furnish themes for an instructive programme. In Franklin. answer to roll-call, quotations should be had from the sayings of Poor Richard.

Henry M. Stanley, his life, his character, his successive expeditions into the heart of the Dark Continent, would evoke many Stanley. a thrilling incident, call up many an interesting fact, and kindle admiration for his intrepid spirit and splendid heroism and enduring faith in God.

So excellent are the suggestions made by the Rev. P. Ross Parrish in an article on "*September Suggestions*" that we cannot forbear quoting: "September suggestions."

"Timeliness is, in our judgment, one important point of success in our work. 'Be instant in season' as well as out of season. Keep an eye open for memorial dates and be ready to 'keep the feast.'

"Sometimes a very obscure and incidental hint will prove invaluable. Last fall our Society

noted that the Swiss of Detroit were preparing to celebrate the 580th anniversary of their national independence on Nov. 17.

“At the next meeting of that Society some excellent selections on Switzerland from the *Gospel in all Lands*, together with two or three Swiss songs, added value and variety to the programme.

Evening with
the Swiss.

“We think this evening among the inhabitants of the rugged peaks of Switzerland points the way to a whole series of kindred entertainments; namely, one or more evenings with each of the great nations and leading peoples of the earth. This might be extended indefinitely by taking up the mission fields in turn.

“Have an evening with the Scotch. Let several short papers be prepared on various phases of the theme, including glimpses at Scotch history, literature, customs, religion, and eminent characters. Sing the ‘Blue Bells of Scotland,’ ‘Bonnie Charlie,’ ‘Better Bide a Wee,’ ‘Annie Laurie,’ and other favorites of the heather. Have a Scotchman exhibit—and possibly play—the bagpipe. Follow the entertainment with refreshments composed of characteristic Scotch dishes.

Evening with
the Scotch.

What could afford a more instructive and enjoyable programme?

“In like manner pay your respects to the Emerald Isle, Germany, Russia, Italy, France, the Land of the Midnight Sun, etc.

“September is one of the most charming months of the year. If you want to read the raptures of the poets concerning this month and its accompaniments send for the September number of *Through the Year with the Poets*. Nothing is more fitting than a harvest home service at this season of the year.

“September, being the birth-month (1757) of Marquis de Lafayette, would be a good time to spend an evening with the French. This would be very season-
Evening with
the French.
able in view of the current exposition and the interest Franceward. In September, also, Mendelssohn was born—a good date for a concert or *musicale*. Sept. 17 (1787) the Constitution of the United States was adopted, and is henceforth Constitution Day. Appropriate addresses, readings, songs, and a general glimpse at the civil government of our nation would be *apropos* on or near that date.

“Sept. 21 (1832) Walter Scott died. One

evening spent in recalling his life and writings would give quite a knowledge of the author of *Marmion*, *The Lady of the Lake*, *Ivanhoe* and the other Waverley Novels.

“Sept. 22 (1862) Abraham Lincoln issued the immortal Emancipation Proclamation. Try an hour with ‘our brother in black,’ as suggested in our August article.

“Sept. 26 is the Hebrew New Year. Spend an evening with the Jews, their origin, history, literature, present status, and probable future.

“Sept. 30 (1770) George Whitefield died; give an evening to brief essays on six of the great preachers of the ages.”

•Topics appropriate for essays and conferences are almost innumerable. Among these Numerous essay topics. we mention the following: The Perils of Young Men in our day; the Importance of Bible Study as a Literary Exercise; the Value of the Reading Habit and How to Form it; the Church as a Helper of Young People; True Social Life; the Best Use to Make of Sunday; on Spending Week Evenings Profitably; Daily Devotions; Preparation for Divine Service; Consecration of the Body; the Possibilities of Heroism among

Young People in These Times; Our Field, Our Mottoes, Our League, Our Work.

Evenings in foreign lands suggest stories of travel, facts pertaining to the climate, products and people of the single country chosen for the evening, as Evenings in foreign lands. Japan, Sandwich Islands, Australia, together with such reproduction of costumes and home-life of the native population as may be readily prepared.

Courses of reading should be earnestly encouraged even when not pursued by the entire membership. These afford the advantages of consecutive study of Courses of reading. related subjects, besides furnishing the stimulus of united and co-operative effort. They are of manifest value to the meetings, constantly offering, as they do, material for the programmes. One of the league courses may be adopted, or the more extensive and varied course of the Chautauqua Literary and Scientific League and Chautauqua courses. Circle, and in either case the books may be secured at a remarkably small expense. More extended courses upon one general subject may be in some instances preferable where the members of a chapter have access to good

libraries, thus being able to read many books which they are unable to purchase. A specimen course of this character on "English History,"

Course in English history. prepared by the author for a young people's society in his own congregation, and one that was pursued with interest, is given in the Appendix.

For the encouragement of such courses of study some local societies have prepared examination papers and diplomas. The Young People's Lyceum at Canton, O., gave to its students certificates or diplomas printed in black and gold on parchment paper with the following general form:

DIPLOMA FOR COURSE OF STUDY.

| | | |
|---|----------------------------|--------------------------------------|
| APRIL. | <i>Finis coronat opus.</i> | 1888. |
| LYCEUM OF First Methodist Episcopal Church. | | |
| <i>This certificate is given as a testimonial to</i> <i>who has completed the First Year's Course of Lyceum Studies</i> <i>in English History and Literature, and passed a satisfactory</i> <i>examination in the same.</i> | | |
| | | <i>President.</i> |
| | | <i>Counselor.</i> |
| | | <i>Committee on Education.</i> |
| CANTON, O. | | |

A league library should contain a good encyclopedia and other standard works of reference in general literature, art, music, and science, and should be well supplied with books treating the history, doctrines, and biographies of Methodism and of the general Church, as well as choice works on the Christian life and practical volumes on Christian work. Better than all this is a church library in which the league may have a department, and to which the entire church may have access. To the formation and constant enrichment of such a library the congregation, by an annual public collection, the Sunday-school, the league, and the missionary societies may contribute. Occasionally an entertainment may be given, the cost of admission to which will be a good and acceptable volume or the price of the same. A church library should be open certain evenings for consultation, and there should be hours during the week when books may be obtained for circulation.

A league
library.

A church
library.

In connection with such a library a reading-room may sometimes be opened where newspaper and magazine literature,

Reading-room.

secular and religious, is accessible, the supervision being intrusted to a committee the different members of which shall be in charge of the room successive evenings, maintaining the orderliness and quiet absolutely essential to such an undertaking. Such a room will prove particularly helpful to young men who in large towns and cities live in boarding-houses and miss the genial companionships of the old home.

Night-schools are sometimes conducted to advantage under the auspices of a young people's society, a competent instructor meeting his classes twice each week or oftener, and giving instruction in art, German, French, some branch of physical science or kindred line of study.

A league cabinet or museum may be fostered under the care of one of the departments and made an object of effort on the part of all the young people. Here may be deposited geological specimens from the immediate vicinity, but especially oriental curios, photographs, idols, and any thing reflecting light upon manners and customs in mission fields, as well as relics of denominational interest.

The stereopticon is invaluable in the study of foreign countries, and various departments of knowledge: fossil remains, insect life, architecture, comets, phenomena of eclipses, the pyramids, the catacombs, these are only specimen subjects that may be invested with peculiar charm by aid of such an instrument. Every league should either own or frequently have the use of a good stereopticon.

Use of the
stereopticon.

A Chapter paper read monthly, managed by a corps of contributors, will furnish rich entertainment and supply constant stimulus to the meetings.

A chapter
paper.

The critic has an important service to render, but his work is so delicate that this office had better be left permanently vacant except where one is found possessing the rare genius requisite to the task of furnishing pointed and helpful criticism and suggestion without offensive personality, so commonly an unfortunate accompaniment of such criticism.

The critic.

VI.

BIBLE STUDY.

BIBLE study will form an important part of the work in every well-regulated young people's society. Divine truth The truth incarnated. lodged in the soul connects itself through the desires and fears, the hopes and the conscience, with all the conduct of life. To win its victorious sway over the world the truth must be incarnated in living men and women, and derive its power to constrain and subdue from contact with living, fervent hearts. But before that truth can be incarnated it must first be apprehended, seized, studied, loved.

The study of the word directly, stripped of all glosses and comments, is of first importance. This will be done in the Scheme of Bible study. quiet hour at home, and in the devotional service in Bible readings, and in kindred ways under the direction of leaders. With a little effort and at a trifling cost the scheme of study devised by the International Bible-

Reading Association of the Sunday-School Union or the daily Bible readings for the League may be introduced and nearly all the members of the League, and, in fact, the greater part of the Church, led to read daily the same selected portion of Scripture. Members of the Epworth League should be true Bereans, daily searching for themselves the Scriptures, and daily testing the promises of the word, to see whether these True Bereans. things be so. The Bible is God's granary, and from it the Christian disciple should bring forth daily supplies for his spiritual sustenance. From this armory, where glitter no carnal weapons, the youthful Christian must derive his equipment with which to fight against "principalities and powers, and spiritual wickedness in high places."

Collateral lines of study may be pressed to advantage in order to the most intelligent understanding of the sacred oracles.

Here are sixty-six books or pam-
phlets, written by forty authors, in different countries, and diverse languages, at sundry times through fifteen hundred years; and while all Scripture is profitable for instruction

Collateral
lines.

in righteousness, and aims to thoroughly furnish unto all good works the man of God, yet these books differ in style and in character, and were written for different special purposes. A knowledge of the authorship of a book, the circumstances under which it was written, its plan and purpose, will greatly aid in catching its spirit and meaning. To promote this end Bible Study is the object of the meeting, and a few suggestions will serve to indicate its general character.

An evening may be devoted to the “English Bible;” how we obtained it; how The English Bible. to study it; why we believe in it; difficulties encountered in it.

Another evening may be given to a careful study of the Book of Esther, with ten five-
The book of Esther. minute essays on the following topics; namely, Captivity of the Jews and its Results; Description of Babylon; Return of the Jews; Description of Shushan or Susa; Authorship and Character of the Book; Haman’s Promotion and his Plot to Destroy the Jews; Haman’s Defeat and Execution; Xerxes; the Purim Festival; Spiritual Teachings of the Book.

A study of the Book of Job will furnish twelve five-minute essays on the following topics; namely, Ur, Chaldea and ^{The book of Job.} the Chaldeans; the Sabeans, and Sheba; Authorship of the Book, and When Written; Story of the Book; Job's Wealth; the Camel the Ship of the Desert; References to Egyptian Life; Job's Friends—the Arabians; Hebrew Poetry, Job, a Drama; Passages illustrating Job's Faith and Patience; the Spiritual Teachings of the Book; Job's Wife—a Defense.

Ten essays on the Book of Jonah might treat briefly the following; the Office of the Hebrew Prophet; Story of the ^{The book of Jonah.} Book; Authorship and Character of the Book; Splendor and Power of Ancient Nineveh; Assyrian Mythology; Relations between Nineveh and Israel; Sea Monsters; Effects of Jonah's Preaching; Character of Jonah; Spiritual Teachings of the Book.

A similar treatment may be applied to the New Testament epistles—for example, the Epistle to the Romans; Rome in ^{The Epistle to the Romans.} the Age of Augustus; Early Christians at Rome, their Persecutions; the Cata-

combs; the Jew at Rome and elsewhere; Authorship of the Epistle, Date and Place of its Composition; Theological Controversy between Jews and Gentiles in the Church at Rome; Plan and Purpose of Paul's Epistle; the Ruin of Sin Depicted; the Remedy of the Gospel Proclaimed; Paul's Fitness by Birth and Training for his Task; Select Readings from the Epistle.

The four gospels suggest a delightful study in a brief treatment of the following themes:

The four gospels. Sketches successively of the four writers, Matthew, Mark, Luke, John; Contrasts of the Gospels and Specific Purpose of Each; Harmony of the Gospels; the Greek Language Contrasted with the Hebrew; English versions of the New Testament; Relation between the Old and New Testament; the Christ of the Gospels.

Most of the Old Testament books, and all of the New, may be treated with profit in a similar manner, and the result will be the birth of new interest in the minor prophets and smaller epistles, which are too often passed by with indifference. Better far such a treatment as is here outlined—followed often by a

general discussion—than a formal address by one speaker, however competent, since the members of the league are led to do the work and so reap the benefit.

Besides the essays indicated, on the same evening there will be room for twenty questions, which, having been previously distributed, will be answered by as many different members of the league, on topics like the following, namely: Size and Contents of the Ark of the Covenant; Greatest Length and Width of Palestine; Exploits of Samson; Authorship of the Acts; Description of Nazarites and Names of Some; Dimensions of the Dead Sea; the Month in Jewish Calendar corresponding to October; Population of Jerusalem to-day and in time of Christ. Such questions may be multiplied *ad infinitum*, and one of these will be accepted by the timid who would not undertake an essay. With twenty persons answering such questions, and ten furnishing brief essays as above indicated, with others rendering musical selections to enliven here and there the programme, as many as forty members may participate in the exercises of a single evening.

Twenty Bible
questions by
twenty mem-
bers.

Character studies will be found very profitable, bringing under review Moses, David, Solomon, Absalom, Miriam, Sam-
Study of Bible character. son, Saul, Jonathan, Peter, Thomas, John, Lydia, Paul, and others prominent in the Scriptures. In one evening a study of the Twelve Apostles would have the merit of bringing into contrast their several traits.

Bible geography opens a field of great importance and of delightful interest. An even-
Sacred geog-raphy. ing in Jerusalem, an evening in Damascus, an evening in Tyre, an evening in Shechem, an evening among the sacred mountains, an evening on the rivers of Palestine, taking as our general guide Whitney's valuable *Hand-book of Bible Geography*, would be full of charm and profit.

Five evenings might be devoted to the study of manners and customs as illustrated
Manners and customs. successively in Matthew, Mark, Luke, John, and the Acts, having Dr. Freeman's valuable hand-book to illuminate the subject. Palestine exploration as
Palestine ex-ploration. outlined by Bishop Vincent, and aided by the rich suggestions and literature furnished by his pen, would be a gen-

uine delight. "A Journey from New York to Jerusalem" serves finely for an evening's study, bringing forward the best routes, seasons of travel, fares, objects of interest on the way, and in the holy city. The life of Christ may with great profit and inspiration be studied in thirteen successive evenings, following the plan of the thirteen exercises of Dr. ^{The life of} Hurlbut's Chautauqua text-book on ^{Christ.} the subject, which may be furnished at a trifling cost to any member of the league. It is difficult to name any line of study more full of instruction and incentive than this.

Occasionally a portion of an evening may be given with profit to the proper names of the Bible, their correct pronunciation ^{Sundry topics.} and meanings. A study in the natural history of the Bible—animals, plants, minerals—with the spiritual meaning of any, will be full of profit. The art of alphabetical writing and the preparation and care of ancient manuscripts; the tabernacle; the priesthood; the synagogue; the temple, Solomon's, Zerubbabel's, Herod's, attended by an actual building of Solomon's by cards of pasteboard, carefully prepared with respect to relative dimensions;

the holy of holies, the ark, mercy-seat, cherubim, Shekinah, and significance of each ; government of the Jewish people under judges, kings, priests, and Sanhedrin ; the Jewish festivals, passover, pentecost, feast of trumpets, feast of tabernacles, year of jubilee, etc ; religious sects, Pharisees, Sadducees, Essenes ; Script-
 Religious sects. ure coins, measures and weights ; the sacred numerals, three, four, seven, twelve, with their multiples, and their spiritual meanings ; the names and titles of Christ ; the names and titles of the Church ; the apocryphal books ; versions of the Bible—the Peshito, Septuagint, Targums, Vulgate, and modern versions, as Wiclif's, Tyndale's, Cranmer's and
 Archæology. others ; archæology, as the discoveries in Babylon and Nineveh ; Egyptology, as the finding of the mummied Pharaohs on the Upper Nile. These and kindred subjects may be so analyzed, apportioned, and simplified that their study may be made fascinating, and large numbers of young people may be led to actively participate in the work. All this means thought and tact and patience on the part of those who direct the programmes, go before the young people and outline their work.

Only one suggestion more can be offered in this chapter. The Bible lays claim to a supernatural character. If it be indeed Evidences. the word of God it must come to us attended with evidences fully establishing its claim. Rearing lofty standards of holy living, it places itself athwart the pathway of human passion, and is therefore made the object of fierce assault. Wicked men would be glad to believe its teachings false. They therefore originate and promulgate arguments designed to overthrow its claims. They deny that it is a revelation from God. Besides, many honest and careful thinkers encounter difficulties, and, for reasons not to be compassed here are disposed to reject the supernatural altogether. Now this skepticism pervades much of the literature of to-day, and is peculiarly dangerous to young people. And as a matter of fact thousands of young men reared in Christian homes, but unconsciously affected by the doubt coloring their reading and the conversation to which they listen, are slowly slipping their cables and drifting away from the faith in their mother's Bible and their father's God.

A partial remedy for this is to be found in a

careful study of the subject of Christian evidences. For such a study Bishop Vincent's short and easy text-book on this subject will be found invaluable, supplemented, as each "exercise" should be, with comments from the president or pastor, or by brief essays and familiar talks on the sub-topics treated. Such a study will serve to bring into clear light the immovable foundations on which the Book of God abides eternally secure, and will not only fortify our young people against the assaults of skepticism, but equip them with weapons for a vigorous defense of their faith in the Monarch Volume—the word of our God which "endureth forever."

VII.

STUDIES IN METHODISM.

IF a denominational young people's society is to be maintained it follows that the promotion of intelligent de-<sup>Denomination-
al loyalty, how
promoted.</sup> nominal loyalty is not only legitimate but important and necessary. Beyond the control of the society by the church authorities there are urgent considerations respecting the religious life and usefulness of the young people themselves that make imperative a study of the traditions and usages of the Church.

In the Epworth League the articles of religion of the Methodist Episcopal Church should be brought under<sup>Articles of re-
ligion.</sup> careful review. The doctrines of justification, regeneration, sanctification, witness of the Spirit, atonement, the nature of Christ, the attributes of God—these and similar subjects may be studied, the leader using Binney's *Compend* and exacting proof texts from the Scriptures.

Ecclesiastical history is another subject of importance. General church history may be treated, studying such topics as the Apostolic Period, the Great Persecutions, Constantine, Monasticism and Convent Life To-day, Mohammedanism, Gregory the Great, Hildebrand, the Crusades, the Reformation, Luther and Melanchthon, the English Reformation, the Huguenots, the Wesleyan Revival. This will prepare the way for an exercise in English Methodism. “A Fireside Tour to the Epworth Rectory” might embrace the ocean voyage; the journey from Liverpool to Epworth; description of the home at Epworth; the ancestry of the Wesley family: Samuel Wesley, Susannah Wesley, John Wesley, Charles Wesley.

A Wesley celebration held by the young people of East Main Street Church, Norwich, Conn., June 13, 1888, the one hundred and eighty-fifth birth-day of John Wesley, used the following programme, which was found to be very interesting. We append it as admirably illustrative of an excellent method for such historic study:

Hymn—"Young men and maidens, raise." (Read).

Scriptures—Field texts of Mr. Wesley.

Prayer.

Symposium :

Susannah, Wesley's Mother.

Epworth, his Birthplace.

The Charter-house Gownboy.

Hymn—"Ye servants of God." (Read).

Field Preaching and the Great Awakening.

Mr. Wesley and the Children.

Meeting the Mobs.

Hymn—"Light of those whose dreary dwelling,"

Mr. Wesley as a Traveler.

Incidents in Wesley's Life.

Hymns of the Wesleys.

John Wesley's Hymn—"Ho, every one that thirsts, draw
nigh." (Sung).

An oil painting of Mr. Wesley and a rare engraving of his "Rescue from the Burning Rectory" were exhibited.

An hour may be spent with the topic, "How the Wesleys Died," interspersing the study with the hymns ^{"How the Wesleys died."} and sayings of the Wesleys on death and the future life.

From the study of John Fletcher, George Whitefield, Thomas Coke, and ^{American} other noted characters, the transi-
tion is easy to a view of early American Methodism. The early beginnings in New

York and Maryland will introduce Philip Embury, Barbara Heck, Thomas Pilmoor, Captain Webb, Robert Strawbridge, and Francis Asbury and other worthies, while the Christmas Conference at Baltimore, and the great secession of the Church, South, at the Conference of 1844, will be two epochs between which any number of minor events may be chosen for consideration.

A single Conference—its *personnel* and its work—may be profitably studied; Study of a General Conference. for example, the General Conference of 1888: *Personnel* of the Conference, the bishops, the officers, chairmen of committees, distinguished ministerial delegates, editors, pastors, authors, educators, distinguished lay delegates, senators, governors, congressmen, prominent business and professional men. The work of the Conference: 1. Extension of pastor's and presiding elder's term. 2. Disposition of question of admitting women as delegates. 3. Action on increased lay representation. 4. Action pertaining to deaconesses. 5. Definition of office of missionary bishop.

In connection with this historical study an evening may be devoted to the hymns of

Charles Wesley, a judicious selection being made, the history of their composition, changes, and use being given, and a suitable number being sung by the league. This exercise can be made both interesting and instructive.

The hymns of Charles Wesley.

The several families of Methodism with the circumstances connected with the rise of each, their distinguishing characteristics of doctrine or polity, and statistics of membership, will serve as the topic for another evening. A number of evenings may profitably be devoted to the

The families of Methodism.

polity of the Church; for example, an evening with the Conferences,

Church polity —an evening with the Conferences.

with essays on each—the general, annual, judicial, district, and quarterly; an evening with the general officers, the bishops, editors, agents, society secretaries, presiding elders; an evening with the local church

Local church officers.

officers, pastors, trustees, stewards, leaders, exhorters, local preachers, superintendents. The plan of twenty supplementary questions can here be well employed, as to number of trustees allowed, eligibility of women to office, etc. The great Church

societies and their work should be studied that
 our young people may be in intelli-
 gent sympathy with the schemes
 of philanthropic work as illustrated in the
 Freedmen's Aid and Southern Education,
 Church Extension, Tract, Bible, Sunday-School
 Union, Education, and Missionary societies.

The great be-
 nevolences.

Missions, foreign and domestic, might well
 claim attention once in three
 months. Besides a study of the
 society, its organization and plans of work,
 the six departments of the league may be
 made responsible respectively for the latest
 tidings from the several fields assigned them,
 Japan, China, India, Europe, Africa, and South
 America, and Domestic Missions. Brief re-
 ports from these fields interspersed with
 music, and accompanied by an address on the
 country represented, might comprise the pro-
 gramme.

The educational work of the Church should
 be considered in connection with
 the Board of Education, and atten-
 tion should be directed to early Methodism
 and its relation to education, the colleges and
 seminaries of the Church, with special refer-

Educational
 work.

ence to the institutions in the vicinity of the League, the advantages of a college education under religious influences, and similar subjects.

The peculiarities of Methodism should be studied; namely, Watch-night service, class-meetings, love-feast, pro-
Peculiarities of
Methodism.
 bation, and itinerancy. The latter may be advantageously discussed in a debate on the itinerancy *versus* the settled pastorate as a system of ministerial supply.

Such a study of denominational history, polity, and peculiarities is of vital
Benefits of
such study.
 importance. That it must result not only in making better Methodists but in developing the young people into more useful and more catholic Christians will hardly be denied.

Phillips Brooks has well said: "In the days in which the younger people will live there will be ever-increasing demands for thoughtful saints, men and women,
Quotation from
Phillips Brooks.
 earnest, lofty, spiritual, knowing the meaning and the reasons of the things which they believe, and not content to worship the God to whom they owe every thing with less than their whole nature."

Dr. Joseph Parker writes: "Thank God for

the great Methodist pulpit! When I am out-
 worn and helpless I take down a
 volume of the lives of early
 Methodist preachers, and I am soon inspirited
 and encouraged. When Methodism loses its
 evangelical unction it will sink into the de-
 crepitude and heartlessness of a ghastly re-
 spectability." And in comment upon these
 words a Methodist writer says: "It becomes
 the present generation of Methodists to see
 that historic Methodism has like honorable ap-
 preciation in its own country and among its
 own adherents. If our young people will fa-
 miliarize themselves with the inspiring pages
 of our past history they may thereby catch the
 sacred fire and contribute to the
 continuance of that evangelical
 unction which made our fathers mighty. True,
 we cannot live on past blessings, but the mem-
 ory of them may inspire us to seek for a pres-
 ent realization of that which changes not from
 age to age. Denominational education will
 contribute to the intensity of spiritual life and
 concentrate the power which is going to waste,
 sweeping over a too broad and undefined area
 of thought and work."

Tribute of Jo-
 seph Parker.

Value of de-
 nominational
 education,

In no spirit of blind zeal or bigotry should this denominational study be prosecuted, but with true Christian love for all religious denominations, and with Proper spirit for such study. reverent affection for those who with sublime self-sacrifice, and with consummate wisdom, in the early twilight of the history of the Church toiled to lay well its foundations in truth and righteousness.

Methodists may vindicate their separate existence because of the conviction that they can best do certain work in their own way, and because of their belief that Promotion of interdenominational good-will. Methodism comes nearest the apostolic Church of the first century and the ideal Church of the twentieth century. With such convictions, however, they may and should steadfastly promote interdenominational good-will and fraternal love. Thus will his worthy successors display the spirit of the illustrious founder, John Wesley, who in his sermon on "A Catholic Spirit" speaks as follows:

"If, then, we take this word in the strictest sense, a man of a catholic spirit is one who, in the manner above mentioned, gives his hand

to all whose hearts are right with his heart;
John Wesley on
a catholic
spirit. one who knows how to value and to
praise God for all the advantages
he enjoys, with regard to the knowledge of the
things of God, the true scriptural manner of
worshiping him, and, above all, his union with
a congregation fearing God and working
righteousness; one who, retaining these bless-
ings with the strictest care, keeping them as
the apple of his eye, at the same time loves—
as friends, as brethren in the Lord, as members
of Christ and children of God, as joint par-
takers now of the present kingdom of God, and
fellow-heirs of his eternal kingdom—all, of what-
ever opinion, or worship, or congregation, who
believe in the Lord Jesus Christ; who love God
and man, who, rejoicing to please and fearing
to offend God, are careful to abstain from evil,
and zealous of good works. He is the man of
a truly catholic spirit who bears all these con-
tinually upon his heart; who, having an un-
speakable tenderness for their persons, and
longing for their welfare, does not cease to
commend them to God in prayer, as well as to
plead their cause before men; who speaks
comfortably to them, and labors by all his

words to strengthen their hands in God. He assists them to the utmost of his power in all things, spiritual and temporal. He is ready to 'spend and be spent for them ;' yea, to lay down his life for their sakes."

VIII.

SOCIAL CULTURE.

SOCIAL culture next claims attention. The development of social life in connection with the Church and under religious influences is of great moment to the young people and to the Church as well. The departments of mercy and help and of social work, chiefly the latter, are made responsible in the Epworth League for suitable provision and devices looking to this result. Sociables are suggested, and in the conduct of these resort may sometimes be had to innocent games very judiciously selected from some good book on parlor amusements. Great caution and the best judgment must be exercised in this delicate matter, and if such amusements are at all employed it should be *sparingly*, lest offense should be given to older people and lest a desire be created for

Responsibility
of the department
of mercy
and help.

Amusements to
be employed
sparingly.

mere levity. Sociables must be made *social*; but to realize this it will never be necessary to resort to any thing of questionable propriety.

Sociables may be made profitable in cultivating the art of conversation, the topic for the evening having been previously announced and the members being How socials may be made profitable. urged to exchange views on the same. These social gatherings may be made a means of instruction in etiquette, social forms, ceremonies, etc. Help in this direction, as well as mirth, may be found in a formal "reception," "tendered with pomp and circumstance of state," to some member chosen by vote of the league to represent a distinguished royal personage, or one of great literary repute; and to afford further variety the character and the occasion may be historic, and the Court receptions given to historic characters. costumes of all present required to conform in a general way to the period. Formalties of introduction, and many things of a similar character relating to "life's sweet amenities," may with pleasure and profit now and then be studiously observed in the social gatherings of our young people.

The social meetings should be varied in

character, sometimes approaching the literary
 An evening meeting. For instance, “An even-
 in the dining- room. ing in the dining-room” may be
 conducted by a number of young ladies. Five-
 minute essays on “The Doily, its Origin and
 Proper Use;” “The Knife;” “The Fork, its
 Evolution;” “The Plate, Crockery, Fine
 Pottery,” etc., and one on fruit of some kind.
 Zest will be added if doilies, plates, knives and
 forks, cut from colored tissue-paper, be dis-
 tributed, and fruit also be given to all present.

A conversation social is to be commended,
 each member upon entering the league-room
 A conversation receives a card containing a list of
 social. names of persons, with each of
 whom he is to hold a five-minutes’ conversation
 upon the general topic of the evening, as pre-
 viously announced. The tapping of a bell by
 the president every five minutes indicates a
 change of partners. This may be varied by
 writing a list of topics on the card and leaving
 partners to a chance selection.

The Rev. P. Ross Parrish, in writing upon
Social Work for Leagues in August, makes the
 following fertile suggestions:

“How to bridge over the threatening chasm

of August and run successfully the gauntlet of the dog-days is a problem with all societies. A hope to swing a suspension-bridge over this gulf, or at least to cover it by a pontoon, is my object in giving these hints. All cannot go to the summer assemblies, the lakes, and woods and country ; some must remain at home. How can these best enjoy themselves and most successfully ‘stand by the stuff?’

Social work for
leagues in
August.

“ In addition to the regular weekly devotional meeting, which should be fresh, sprightly, and abbreviated during this interval, we submit the following as agreeable coolers for the social work of the sweltering Society.

“ August, though the least loved of months in our latitude, is nevertheless an important month in the memorials of biography and history. There are a dozen pre-eminent dates which might be well and profitably observed, notable among which are August 5, completion of Atlantic cable ; August 14, the invention of printing ; August 18, death of Ole Bull ; August 22, John B. Gough born ; August 29, birthday of O. W. Holmes ; August 31, John Bunyan died. Any of these would make a rare text

for a profitable hour, and part of them especially so.

“On or near the 18th have a *musicale*, introducing all the variety of vocal and instrumental music your resources will afford. Have quotations on music and a short sketch of Ole Bull. On or near August 22 have a temperance programme, with a pen-picture of Gough. O. W. Holmes will afford a fine subject to study and draw upon for selections.

“But more. Secure the August volume of O. F. Adams’s *Through the Year with the Poets*; make and arrange a few choice selections, and let all hear what the Muses have found to make their numbers flow in August.

“Have a sunrise walking-party, which will not even hinder the day’s work. Devote an evening to old-fashioned field-sports. Give a boat-ride, and extemporize a marine concert of popular and sacred songs.

“Give an evening to a representation in song and recitation of a day at the farm, including dairy-maids and mowers. Or, if you desire something heavier, try ‘The Hay-makers’ Cantata.’ A serenade-party sensibly conducted could be made a very enjoyable affair. An

evening with 'Our Brother in Black' can be conducted very properly and profitably, as we happen to know. Let essays, selections, a glimpse at our Freedmen's Aid Society work, and jubilee songs be the line of work, without any smack of end-men or a minstrel show.

"Finally, a 'celestial concert,' or an evening in astronomy, can be made a taking and teaching affair. How much of rare poetry and beautiful music have been prompted by the stellar world! Bring a little of it together on some moonlight night and render it, in doors or out, and see if all do not go home with a new and ratified consciousness that 'the heavens declare the glory of God and the firmament showeth his handiwork.'

"If any of these hints shall help a single society to edifying activity and innocent recreation during the heated term, thus becoming a fan to cool, a fountain to refresh, and a bower to reinvigorate any heat-oppressed league, our purpose will be realized."

An aged people's reception given by the league, to which all the members of the congregation may be invited, but at which all who confess to sixty years or more

An aged
people's
reception.

shall be the "honored guests" and decorated with a league ribbon, would serve to promote the reverence and affection for the aged which should ever be cherished by the young.

This department may arrange occasionally for an intermission of a few minutes in the regular meetings, and improve this in the introduction of strangers and promotion of the spirit of fellowship among those already acquainted.

Work of a
wide-awake
social department.

A wide-awake social department will find their work of supreme importance to the league and the church, and they will need constantly to be on the alert for opportunities to stir up the gift that is in them. The recognition of friends in heaven will do well enough as a theme for contemplation later on. The living, practical, all-absorbing topic with them now should be the recognition of friends on earth; and if they can with healthful methods arouse and maintain in vigor the social life of the young people of the church they will have mastered a difficult problem, and one whose wise solution has a most important relation to the spiritual life and activity of the entire congregation.

In the fulfillment of their especial mission

the members of this department are to provide ushers for all the literary and Ushers. devotional meetings of the league, as well as for all league lectures and public entertainments, and, when so desired, for the regular services of the church.

The work of visitation is to be systematic. Absences of members from the regular meetings should be noted, and in event of Visitation of
strangers. sickness or indifference a visit from the committee of this department may prove a blessing. New members should be visited at their homes by several persons from the league. The visitation of scholars absent from the Sunday-school should be made by their teachers, but may well be supplemented by similar work from the league. This department should stand ready to visit, at the instance of the pastor, any families he may suggest to them, and the systematic visitation of non-churchgoers may with profit be conducted by the league in any large town or city, in accord with the well-known plans of the Evangelical Alliance.

Guests spending a Sabbath at the hotels should be reached on Saturday night by a

neatly-printed invitation to the public services
 of the next day, the names being
Invitations to
public service. obtained from the register and
 the invitations being formally addressed.

The department of mercy and help have
 assigned to them plans for social purity
 and uplift. The White Cross
The White
Cross. movement seeks to overcome the
 soul-corrupting influences that destroy so many
 lives, and its literature should be quietly dis-
 seminated. This department must also, without
 being offensive or unreasonable, be thoroughly
 in earnest to promote the cause of temperance,
Temperance. seeking to shield from the power
 of the wine-cup every member of the league,
 remembering always the wisdom of the homely
 maxim, that "an ounce of prevention is worth
 a pound of cure." If any place a light estimate
 upon the work of this department they have
 only to look carefully into its difficulties and
 its possibilities, and they will rise from the
 study convinced that it is scarcely second in
 importance to any other, and is indeed a work
 that "might fill an angel's heart."

IX.

CHRISTIAN WORK.

AN ideal young people's society will aid the Church in solving the great problem of assigning "to every man his work" and of inspiring every professing Christian to fulfill the task for which he is best adapted. It will open to the young congenial spheres of activity that will prove more fascinating and satisfying than worldly pleasures, besides furnishing the spiritual calisthenics essential to spiritual hygiene. It will prove a training-school for the young. The Church abounds in business and professional men who are very useful in some fields of work, but who, converted after attaining to years of manhood, are untrained to speak or pray in public service. The young people should be trained in the spirit of testimony and of aggressive, consecrated service. Much may be done in preserving the Church from becoming cold and formal by pouring the warm life-

Wisdom of providing Christian work for the young.

blood of youth into all the currents of its religious activity.

For the sake of the Church must the young be led to active Christian work. There is a charm of attractiveness added to the services by the presence of the young. The enthusiasm, hopefulness, cheer, vivacity, and buoyancy which are characteristics of youth are of great value in the general work and life of the Church. Besides, the surplusage of energy is with the young. Illustrious examples of

Illustrious achievements of young men. achievement by young men could be made to fill many a page. Alexander, Cæsar, and Napoleon were

all acknowledged great commanders while yet in their twenties. Cortes looked with the gaze of a conqueror upon the city of Mexico when he was little more than thirty, while Gustavus Adolphus died at thirty-eight. Burns, Byron, Keats, and Henry Kirk White finished their poems and lay down to die while yet they were young men. "Thanatopsis," in some respects the greatest poem in American literature, was written by Bryant at eighteen. Raphael gave to art his immortal creations and surrendered his pencil and brush

at the summons of death when only thirty-seven. Richelieu was secretary of state at thirty-one. Luther had practically won the great battles of the Reformation at thirty-five. "Almost every thing that is great," says Disraeli, "has been done by youth." The Church must avail itself of the indomitable energy and all-conquering faith of her youthful Davids, who, with a ruddy glow of health upon the cheek, and a loyal love to Israel in the heart, shall dare to confront the stalwart Goliaths of sin and infidelity.

But, valuable as is their service to the Church, it is of more moment to the young themselves that they be cultured in methods of active Christian ^{Worth of such provision to the young.} work. We give our hearts most to that for which we most toil and sacrifice. "Where your treasure is"—your investment of prayer, and struggle, and self-forgetting service—"there will your heart be also." If young people, in their youth-time of enthusiasm and energetic action, can be led to do the work in all our churches, which youth and and only youth can do, their love for Christ's kingdom shall steadily strengthen, they will

grow in grace, and thus come to “the measure of the stature of the fullness of Christ.”

The work of the league is manifold, and from the right view-point must all be regarded as religious as any duty assigned to the department of spiritual work. In this the spiritual welfare of members is of great importance. The members of the league are to provoke each other to good works, watching over one another in love, inciting each other by word and example to attendance upon the class-meeting, combining their forces to strengthen the prayer-meeting, visiting probationers and giving them encouragement, searching out the unsaved and bringing them to the several services.

In promoting the Sunday-school work committees may aid teachers in visiting absentees, look up new scholars, visit the sick, and always welcome cordially all strangers and visitors who come to the sessions of the school.

They are to distribute tracts systematically and judiciously and disseminate missionary literature, and in ways deemed best to prosecute open-air work.

The ways are numberless in which members of the league may imitate the Master and go about doing good. Raising money to support a fresh-air fund, and thus send a few poor children forth from the sweltering heat of a great city to breathe God's pure air and gaze into God's blue sky, is only one illustration of the motto by which every truly royal soul must live—"Do all the good you can, in all the ways you can, to all the people you can."

Every league chapter should be a veritable "Kind Word Ten," "speaking the word in season to him that is weary," and thus bringing cheer and hope to many a discouraged and sorrowing life. Every cultured faculty should be regarded as sacred for use and not for ornamentation. "How much good," writes one, "might be done by Kate Green, who won a prize in elocution, if she would read a few lines each week, with her gently modulated voice, to the old widow Langstreth, in the alley yonder, whose dim eyes no longer distinguish letters in the old worn Bible or the *Advocate*." "One person made happier every day," says Sidney Smith,

“would make three hundred and sixty-five
Sidney Smith's saying. every year. And thus in ten years
 one could, by observing this rule,
 bless quite a small village of people.”

Thus living, and having “no day without a
 deed to crown it,” proffering the “cup of
 strength” to weak and fainting souls, young
 people shall translate their lives into doxol-
 ogies of praise to God, and join themselves to

“The choir invisible
 Whose music is the gladness of the world.”

In all this activity emphasis should be placed
 upon the qualifying word. There is social
 pleasure, musical culture, intel-
The work must be Christian. lectual exercise for its own sake.
 The Epworth League is to do Christian
 work—work that is Christian in aim, seeking
 to promote the kingdom of Christ; work
 that is Christian in its character, its spirit
 and its motive.

Divine solicitude seems manifest in the
 word of God chiefly for the worker himself.

The worker himself. He must build on the one founda-
 tion, Jesus Christ, else his work
 comes to naught. His heart must be right
 with God. He must walk in the light and

keep himself pure and hold daily fellowship with his God if he is to have the spiritual induement. And this is absolutely essential. The muscular energy of a lion cannot qualify for intellectual work. The brain of a Bismarck or a Gladstone, untouched by divine fire, cannot qualify for spiritual work. "Not by might, nor by power, but by my Spirit."

It must never be forgotten that the Epworth League seeks to promote piety, spiritual growth, and purity of heart. The worker must therefore keep close ^{Spiritual induement indispensable.} to the great source of spiritual power. The human soul is the conduit through which that spiritual power is to flow from God to the world. The channel must be free from the obstruction of sin, so that power may stream through the worker and reach the world of sinning, perishing men.

Certain human elements, thoroughly consecrated, doubtless enter into this work. "The will is the first of all powers and the property most dear to all spiritual beings, and displays itself the more actively the more they are freed from matter." Will-power in a soul, kindled by a heavenly flame,

is an important factor in the marvelous work of translating a dead soul into the kingdom of life. "Though men," writes Dr. Kennard, "are born into the kingdom of heaven, not by the will of man, but of God, yet the only adequate human channel of that divine energy is found in the will of man."

Another human factor is a downright moral earnestness, "as of mariners launching the life-boat, as of a father pleading with a wayward son, as of a Moses in the gate of the camp, of Elijah on Carmel, and Peter in Jerusalem—a thing of life that burns, not flashes, that has contagious and conquering power in it."

The supreme requirement made of the Christian worker is character. He must first of all *be*—be good and true and brave ; be consecrated, body, mind, and soul ; be refined, cultured, gentle with the gentleness of Christ ; be an obedient, loving child looking into the face of God written in the word and manifest in the Incarnate Son. Forth from that holy character are to flow perennial streams of healing influence that shall permanently bless mankind. Through

his exalted and consecrated personality he is to have lasting influence. "You seem a very temperate people here," once observed Augustine Birrell, the brilliant essayist, to a Cornish miner; "how did it happen?" And the miner, solemnly raising his ^{John Wesley's influence.} cap, simply replied: "There came a man among us once, and his name was John Wesley."

The high and holy character expected of the Christian toiler is evident from the declaration that we are "workers together" with God. Inspiring is the sentiment of the lines some one has written for the members of the Epworth League:

Workers together with Jesus are we;
O, how delightful our service should be!
Rich the reward which so soon we shall see,
Workers together with him!

This spirit of Christian work is to be carried into all departments of the church. The Epworth League is not something ^{Work in all departments of the Church.} apart from the church, but an essential part of it. Any association that seeks to divide the church, or to become a substitute for the church, should be condemned as dangerous. The members of a young peo-

ple's society should actively co-operate in the Sunday-school, the prayer-meeting, class-meeting, and altar service, at all times proving their fidelity and manifesting their loving, loyal devotion.

Upon two or three points it seems pertinent that stress should be placed in the Christian Methodism a work of Methodist young people. witnessing Church. Methodism has been from the beginning a witnessing Church. The divine declaration, "Ye are my witnesses," summons the power of the tongue, as well as the power of a godly life, to attest the truths of Christian experience. Profession and testimony, as well as fruit, are expected of the Christian disciple, whose garment should be adorned like the robe of the high-priest, with alternations of "a golden bell and a pomegranate round about." And so the members of the Epworth League should crowd the class-meeting and strive to inflame the church anew with the spirit of joyful testimony.

Again, Methodism was born in a revival, and the fires thus kindled soon spread through England, leaped the waters of the Atlantic, and swept as flame through the colonies of the

New World. The vast majority of her zealous votaries in both ministry and laity were born of God amid the white-heat of a revival season. True to our traditions, we Revival work. should keep foremost the great purpose of winning souls, remembering that "Jesus Christ came into the world to save sinners." And this spirit of evangelism should be intensified through the Epworth League. Blessed will it be if, in this last decade of the nineteenth century, the young people of Methodism shall arise and beside our watchword for missions inscribe on the folds of the banners of the Church, "A million souls for Christ!" and in the spirit of Wesley and Whitefield, of Francis Asbury and Thomas Coke, and other heroes who led the army in the early days, shall join hands with the faithful fathers of our own time and pray and toil and sacrifice until we reach that glorious achievement.

Finally, it is the mission of Methodism to "spread scriptural *holiness* through these lands." This was her primal purpose, and, forgetting this, Methodism Spreading holiness. has no apology for an existence. Members of the Epworth League should constantly aspire

to fulfill this divine purpose. Enjoying themselves an experience in the deep things of God they should strive in every way to promote true holiness—not that type too often manifest in a censorious, fault-finding, Pharisaic temper, and whose chief characteristic is spiritual pride, but the type which Jesus himself manifested in his perfect union with the Father, and which is always pure and peaceable, easy to be entreated, patient, loving, and kind. Worship the Lord, not in the deformity, but in “the beauty of holiness.” Addressing themselves as loyal Methodists to this threefold purpose, the promotion of the spirit of testimony, the spirit of evangelism, and true sanctification, the members of the Epworth League dower themselves with richest blessings now and evermore.

“Rouse to some work of high and holy love,
And thou an angel’s happiness shalt know—
Shalt bless the earth while in the world above ;
The good by thee begun shall onward flow
In many a branching stream, and wider grow ;
The seed that in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits in heaven’s immortal bowers.”

X.

THE YOUNG PEOPLE'S WEEKLY PRAYER-MEETING.

THE Epworth League has on hand no more important work than the successful management of the weekly devotional service for young people. A threefold ^{A threefold culture.} culture is proposed by this organization—social, intellectual, and spiritual; but the greatest of these is the spiritual. This must be held steadily in view as the supreme end. To this all else must be tributary. In this weekly prayer-meeting all forces trained and developed elsewhere are to find their ^{All forces center in prayer-meeting.} highest spheres of activity. The widened acquaintance; the strengthened friendships; the deeper knowledge of human nature and methods of approach to it, derived from the social meetings; the mental discipline; the better self-command; the more ready power of public speech, derived from the literary meetings; these, with all else of growing energy and accumulating experience are, in the prayer-service, to be laid humbly and reverently

upon God's altar, and upon every such power is to be written, "sacred for Jesus."

Here those members of the league who are also members of Christ's body must unite

Object of the prayer-meeting. loyally and lovingly in a service whose twofold aim is the edification of Christian disciples and the conversion of sinners. This meeting must enkindle devotion, help to a bright, clear religious experience, give wider horizons, score deep impressions for the great eternal truths of God's word, train young people for active participation in other services of the church, and finally awaken sinners to repentance and lead to conversion.

Now, with this brief statement of the object of the prayer-meeting, we will for convenience sake study our subject under three general heads, and will first consider the practical question:

I. HOW TO GET THE MEMBERS THERE.—

In the first place, we would insist that the

Service helpful and attractive. meeting be made helpful and attractive. In a characteristic address to a class of young men whom he was welcoming into the conference Bishop Fowler

urged a good sermon as the best means of inducing people to attend public service. He said that when the farmer would "fodder" his cattle he does not go about the yard with a prod trying to drive them up to the rack, but he puts something into the rack. "Young men, if you want the people to come and hear you preach, put something into the rack."

The prayer-meeting must be made magnetic that of itself it will draw. The meeting ought not to depend for its support merely upon fidelity. "The shady side of an iceberg" is ~~preferable to a meeting where every~~ member comes and performs his part from a cool determination simply to do his duty. Pour into such an arctic sea the warm gulf-stream of fervent love. Thaw out the bergs. Bring the balmy breezes and scatter signs of the fruits and flowers of God's tropics. Let there be warmth, cheer, brightness. Without being sensational let the themes chosen be attractive, striking, timely.

Let the songs be bright, the music glad-some. Let us not sing, "My drowsy powers, why sleep ye so?" to the tune *Bright songs.* "Mear," grand as are both the hymn and

melody. Rather let us have from the Epworth Hymnal, "Blessed Assurance, Jesus is Mine," or, "Sing Always." Above all things avoid cant. Throw aside stereotyped phrases. Banish the awfully solemn tunes. Be natural; be earnest. Put white-heat zeal into the meeting until every heart catches the fire.

Make the meeting helpful, edifying. "Mix^r brains with your paint, young man, if you want good colors," said the old artist. Put thought into the meetings. Plan for them. Study to pack them with good things from God's store-house. Strive to bring out some important truth of the word in every meeting. Present it in a form attractive. Illustrate and enforce it. Make the service a spiritual banquet, and they who come will be fed, and they will not only come again, but bring others.

This, then, is the first and chief answer to our question, and far more important is this than all the work of invitation. If the meeting be not interesting and attractive no amount of invitation can sustain it.

But the work of invitation is also important, and it should be done judiciously and systematically. Printed lists of topics may be freely

circulated and neat cards of invitation prepared. Yet all this may be tamely ^{Judicious and systematic invitation.} and inefficiently done. Use printers' ink, but use it with tact and some ingenuity. This is an age of enterprise. Let us catch some of its spirit. The very form of an invitation may arrest attention. Let us get out of grooves. Instead of the usual oblong suppose we make the card square, and print across it diagonally, or use a rectangular form with stout paper, and so fold it as to have two striking words visible. Whatever the form there should be a plentiful supply, that all the members may use them freely.

The department of mercy and help will here find a most important task. They should visit boarding-houses and stores, and ^{Visiting boarding-houses.} look up strangers, and bear with them these invitations, adding a personal word and arranging to call and accompany to the meeting those who are invited.

Two things about this work of invitation: First of all, make the invitation direct, personal. The hunter who sent fifty ^{Make invitations personal and cordial.} cents to the party advertising a recipe to prevent scattering of shot received

in reply the advice, "Put in one shot." So this work must be tremendously personal. Broadcast invitations win very few souls. Select one soul, take deliberate aim, and strive with all the might to secure that one.

In the second place, make the young people invited feel that you want them. Avoid making prominent the thought that you are trying to do them good. Rather make them feel their presence is greatly desired, their help is wanted in the meetings.

Ushers should welcome every body and give them books. At the close of the meetings Ushers. strangers should be introduced and urged to come again, and most of them will be glad to come in often out of the cold into this church-home so full of cheer, and whose hearth is blazing with the fire of Christly love.

II. PROGRAMME—HOW TO MAKE THE MEETINGS INTERESTING AND PROFITABLE—

Programme varied, many participating.

HOW TO GET THE MEMBERS TO TAKE PART.—Bearing in mind the purposes of the prayer-meeting as previously set forth, we may insist upon two things, namely: that the programme must be varied, and so devised as to induce many to partici-

pate. Deacon Smith disclosed an important secret when he said, "I have noticed that we always have a good prayer-meeting when I take part." The meeting is quite sure to be both interesting and profitable to those who participate. Singing gives us all a chance. Let the meeting abound in song.

Sometimes, though rarely, the first twenty minutes may be given to a song service. Let the music be generally bright and gladsome. Ordinarily the hymns should be carefully selected with regard to the topic. Now and then a hymn may be read and commented upon with profit and all exhorted to reverently voice in song its sentiment of prayer, or penitence, or trust, or joy, or praise. When particularly opportune a solo may be rendered, the audience uniting in the chorus.

In a prayer-meeting there should be much praying, but not too much of any one prayer. Let the prayers be fervent but brief, and held to the central thought of the meeting. In this the leader does wisely to set the example. Voluntary prayers are perhaps best when they can be secured promptly. "Sentence prayers"—

Character of the prayers.

prayers condensed into a single sentence and presenting but one desire—may often be secured from twenty persons in succession, and in this the timid ones will usually take part.

Ordinarily the meeting must have a topic, both leader and topic being announced the week previous. At one time the leader will use all the moments necessary for the discussion of the theme. Another time the topic is briefly presented and thrown open for volunteer remarks. At still another time the leader will carefully analyze his theme, as, for example: “Meditation—
“Meditation—a means of grace.” means of grace.” (1) Meditation defined; (2) subjects of, as God, redemption, etc.; (3) its helpfulness; (4) hinderances to its exercise; (5) scriptural examples and passages encouraging thereto; (6) reading of Mrs. Phebe Brown’s hymn, “I love to steal awhile away.” These sub-topics will be assigned a week previous to six different members, each one to occupy only two minutes. Such assistants will, of course, be carefully chosen.

Another time a hymn will be treated similarly; for example, “Rock of Ages.” (1)

Brief sketch of Toplady, the author ; (2) history of the hymn ; (3) study of the first stanza ; (4) study of the second stanza ; (5) ^{Hymn, Rock of Ages.} study of the third stanza. Each stanza may be sung after its meaning is given. Then all may be invited to give incidents of spiritual help or victory from the use of this hymn, whether in their own or another's experience. This study of the glorious hymns of the Church may be a most spiritual and helpful service, and may secure the participation of a large number to the lasting benefit of all present.

A Hymn-quoting Meeting is profitable. The majestic hymns of the Church voice experience and tell of temptation, sorrow, joy, and triumph. A theme ^{Hymn-quoting Meeting.} should always be used to give unity to the service. The peace of God, the witness of the Spirit, submission to the divine will in trial, sanctification—these and kindred topics appear in many a sacred song whose lines ought to become familiar to the youthful Christian.

An "Evening with the Promises" certainly affords all an opportunity to take part, though

each should be urged particularly to contribute that promise which he has tested in his own experience, and he will then be rendering the richest kind of testimony to the power of divine grace. A "Sixty-six Promise Meeting" might be arranged with some work beforehand, in which one promise is to be quoted from each of the sixty-six books of the Bible by as many different persons.

Sixty-six Promise Meeting.

A key-word may be previously announced for the meeting, as "earnest," "come," "mercy," "love," "quickly," "Redeemer," which word is to be found in the passages quoted upon that evening.

Bible-readings are to be commended. The theme may be carefully analyzed, the scriptural passages bearing upon the general topic and the sub-topics all carefully selected and their numerical references written on slips of paper and distributed as the members enter the room, if not before. The members should be urged to bring their Bibles and follow the reading throughout. There is power in the word of God; let it be duly honored in these services.

The following programme was used for the Sunday evening young people's service in Trinity Church, Worcester, Mass. :

Specimen programme.

Reading of Greeting of General Officers.

Prayer.

Song—"Christ is Near Thee".....*Epworth Hymnal*.
Reading from Second Book of *Pilgrim's Progress*, Third Chapter, as a Dialogue.

After Christiana and Mercy had seen the "man with the muck-rake" Mr. Best's song, "Look Up," was sung; and after the departure of the pilgrims with Great Heart, "Earnestly Fighting for Jesus" (*Epworth Hymnal*), then followed prayer and testimony.

The same society had a pleasant service of one hour and a quarter consisting of a Bible-reading on the Tabernacle, illustrated by Dr. Strong's charts.

Bible-reading on the Tabernacle.

Occasionally Bible study may be promoted and a general participation secured by having roll-call responded to with a Bible prayer.

But, while all these are special arrangements by which members may be induced to take part, the regular and usual means must be the narration of experience. There is power in the spirit of testimony.

The spirit of testimony.

“Ye are my witnesses.” In the early days of Methodism this was one of the chief sources of power. That word “experience” was the shibboleth of the Wesleyan movement, and we should be true to our history in this respect. If the decadence of the class-meeting is an indication that the spirit of testimony is waning among us it should be indeed occasion for alarm. A voiceless Christianity is a puny Christianity. Profession and testimony, as well as fruit, are required of the Christian disciple.

Here is a work for the young people of Methodism. Let them recover and keep alive this spirit of testimony, “speaking often one to another” out of the fervor of warm hearts and out of the full, sweet joy of a clear and deep experience of God’s saving grace.

One word of emphasis here. Let the testimonies or words of experience be held closely to the theme of the meeting. This will prevent largely that repetition and use of stereotyped phrases too common in class-meetings. In a class-meeting conducted by a pious and faithful leader, the first ever attended by the writer, a young man who talked with versatil-

ity upon other topics outside the meetings gave unvaryingly, for several months, the same set testimony in precisely the same words. A central topic for the meeting might have corrected this.

In song, in testimony, in prayer, in Bible study, in brief discussion of chosen themes, all may be afforded opportunity to participate, and the larger the number participating in a service the more profitable, ordinarily, will it prove to all, provided always that all those taking part shall strive to make the service spiritual and edifying. Ponderous emphasis must be laid upon this. The study of Methodist biography, biblical geography, etc., has its place. Perhaps with profit these themes may be used, but we would rather remand these to another meeting during the week. In the Sunday evening service we would play the guns upon one point.

The meeting must be spiritual and evangelistic.

Now and then make the meeting distinctly evangelistic, and strike in earnest for the immediate salvation of souls. But, whatever the theme or the plan of the meeting, it must never be forgotten for a moment that this

service is devotional—a meeting for worship-- and its supreme end is spiritual results.

III. WHAT EACH DEPARTMENT CAN DO IN THIS MEETING.—The department of spiritual

What the department of spiritual work can do. work should have the responsibility of furnishing leaders. The plan may call for an experienced chief, who shall have a general charge of every meeting, and who will share the responsibility with his less experienced assistant announced to lead the meeting. As far as practicable the members should take their turn in conducting the meetings. Co-operation of leaders is also helpful. Suppose twelve persons are chosen to lead twelve successive meetings, with topics or plans assigned. These twelve may sit together facing the audience, and while the one appointed directs the meeting the remaining eleven may hold themselves ready to co-operate by remarks or prayers, and so prevent any of those painful pauses so distressing to both leader and audience.

The department of literary work may prepare the programme, choosing and arranging topics, planning for the varied character of the

meetings, adjusting themes and leaders, bringing their best skill to bear in securing variety, attractiveness, and helpfulness. They should also prepare the notices of the meeting to be read from the pulpit.

Department of
literary work.

The department of mercy and help will find enough to do in the twofold work of invitation and welcome. Active in spreading printed invitations and in addressing a personal word, or making a personal visit, they are to compel attendance by the persuasive power of kindness. But they must also systematically plan for a cordial welcome to every body. They must furnish a committee who will greet all who enter and hand them over to the ushers, who will in turn escort them to seats and provide them with books. They are to make strangers feel glad they have come.

Department of
m e r c y a n d
h e l p .

The department of social work have great responsibility in that they furnish the chorister and organist or pianist, and provide for solos or any special music when desired by the leader. They can do much also toward giving a warmth and

Department of
entertainment.

cheer to this meeting by attention to the appearance and furnishings of the prayer-meeting room. If the walls are stained or forbidding they can cover them with paper or calcimine them at small expense. If they are in good condition, but gloomy, they may be brightened by hanging a few pictures upon them. A modest bouquet of flowers on the table besides the leader will give a touch of homelikeness. This department must somehow create an atmosphere of warmth and geniality which all will feel the moment they enter the room.

The department of correspondence will carefully scan the meetings, noting any absences of regular members and visiting these to urge their attendance. They must try to bring into this service the last man whose name is on the rolls of the league. They should also keep a record of attendance, make notes on the programme and character of the services, and report the same to the business meetings of the league.

The department of finance should attend to the printing of the programmes and invitations, using their best skill to make the same varied, striking, neat, and

attractive. They should provide for the payment of bills thus incurred as well as for other expenses in the conduct of the meeting.

Thus each department will find work that is vital to the interests of this devotional service—work that must be done faithfully if this meeting is to be of the highest efficiency.

In concluding this brief treatment of a great theme the reader will permit a few general suggestions.

Occasionally, say once in three months, formally invite the entire official board to be present, and have one of their number to address the meeting Inviting official board. briefly, either on the topic of the evening or something more general.

Sometimes, not often, have a crisp, live tract given to all at the door at close of meeting.

Make every body welcome at the service, but impress all with the fact that this is a meeting distinctively for *young* A meeting for young people. people. Forgetfulness of this has stranded many a young people's meeting.

If there are on hand specimens of that well-defined genus, the, "prayer-meeting killer," whether he does his work most effectively by

long prayers or by protracted remarks, better kill him off rather than have the meeting die. Be patient and forbear for a time, then make him the subject of missionary effort. If this fail heroic treatment must be applied. Long prayers are the best prescriptions for killing a meeting. The prayers of the Bible are all brief, most of them notably so. Peter omitted a lengthy introduction, else he would have been several feet below the surface before he reached the point of his prayer, "Lord, save, or I perish!"

Young people should attend the regular public prayer-meeting of the church. Better close the young people's meeting altogether than have it rob the more general service of their presence and co-operation.

Responsive readings may be used occasionally, those in the first part of the Epworth Hymnal serving well the purpose. Chautauqua Vesper Services, used sparingly, may be helpful in opening the meeting. We commend especially the Praise and Promise Service in this series published by the Methodist Book Concern.

Finally, whatever the programme or plan

adopted, let every body be thoroughly in earnest to make the meeting successful. Enthusiasm. Pour enthusiasm into it. Be almost fanatically zealous for it. "Ordinarily," said a hoosier, "I weigh two hundred pounds; when I am mad I weigh a ton." Zeal should supplement ability until each "weighs a ton" in this all-important work. If "all do with their might what their hands find to do" God will give great victories for his cause.

XI.

ENTERTAINMENT, CORRESPONDENCE, AND
FINANCE.

THE department of social work must provide music for all meetings and select a chorister if desired. There should Church music. be a constant endeavor to train the members of the league in good choral music, and thus fit them for their part in the congregational singing of public worship. To this end hymns should be freely interspersed in the programmes of the weekly meetings.

A league chorus or glee club can often be organized, trained, and employed to great advantage both to the league and A league chorus. the members of such chorus. A competent leader may be secured usually at small expense, and thus the best voices will be selected and developed for valuable service in the regular meetings of the league and the various services of the church. The great evangelists in recent years have demonstrated the power of sacred song in conjunction with the

preaching of the word, and the tactful pastor accomplishes a twofold purpose when in revivals he rallies nightly fifty or a hundred young people as a chorus for an opening service of sacred song. The Epworth League worker should be a singing Christian, making melody with his lips, as well as in his heart, unto the Lord. With joy in his heart, with victory in his face, with sublimity in his life, he must learn to sing his way triumphantly through many a day of temptation and many a night of trial. He should catch the nightingale spirit of the blind poet and

“Sing when the heart is troubled,
Sing when the hours are long,
Sing when the storm-cloud gathers;
Sweet is the voice of song.”

Music will prove an important factor in the league meetings, and here the glee club or chorus may enliven the literary programme with glees, college songs, and patriotic airs. Instrumental music will, of course, be employed for the same purpose, but in this care should be had to secure variety by the use of violin, cornet, banjo, guitar, and mandolin, as well as piano and organ.

Music in league meetings.

Since the department of social work is responsible for music, its members have a part,

Work of department of entertainment in all meetings. and an important part, in every meeting. If they do their work

with wisdom and fidelity they will add incalculably to the genuine pleasure and success of the league meetings. If they fail, the lack can hardly be supplied, for in young people's meetings there is no reliable substitute for good, soul-stirring music.

Excursions and picnics are assigned to this department, but public entertainments, also,

Excursions and picnics. as concerts and lectures, are probably contemplated. These should

be conducted, if practicable, for purposes of entertainment and instruction rather than with a view to financial profit. Courses or series

Courses of complimentary lectures. almost entirely complimentary may be managed as follows, namely:

Let there be five entertainments; one of these a concert by local talent, the remaining four to be lectures; one of them by some prominent citizen whose services will be rendered gratuitously for the general good, and the other three by speakers who are regularly in the lecture field. Let there be no charge of

admission except to one of the entertainments, the proceeds from which will usually defray the expense of the entire course. But the other entertainments must not be announced as "free." Admission to these is to be had only by cards of invitation, which may be distributed by the members of the league among the families of the congregation and such families in the community outside the congregation as would likely be interested. This generosity will be remembered when the "paid" lecture is given. In this way some of the chief orators in Methodism may be brought before the community, a commendable churchly spirit may be stimulated, and delightful and instructive entertainment provided for young and old alike.

To this department is further assigned the delicate and beautiful task of furnishing flowers for the pulpit and for the sick. Flowers for the pulpit and the sick. Flowers, which, Mr. Beecher said, are "the sweetest things that God ever made and forgot to put a soul into," and which Wilberforce called "the smiles of God's goodness," best fulfill their high and holy offices in the temple of God and in the chamber of his

sick and suffering children; and when, after adorning the pulpit or festooning the altar, their surviving beauty and fragrance warrant their transfer to the home of the invalid, they are doubly welcome, since they are invested with tender suggestions of the sanctuary, and its hallowed associations and inspiring worship.

It may be well to accompany the flowers to the sick with a finely printed or engraved card with some such inscription as this:

An Expression of Christian Love.

from the

.....Chapter, Epworth League, of

• Methodist Episcopal Church.

Luke 12. 27, 28.

The exercises for Children's Day will claim the hearty support of all the members of this Children's Day. department; and since this is the great educational day of Methodism, catalogues and announcements of the denominational institutions in the vicinity should be secured for distribution among those likely to be interested in higher education.

The department of correspondence find their work made clear in the outline of the Epworth

Wheel, and rather would we lay emphasis upon scrupulous attention and un- Care of records. wavering fidelity to the care of records and management of correspondence there laid down than enlarge upon their work so clearly indicated. Besides every thing there outlined many minor duties will suggest themselves, such as supplying the pastor with a list of the names and addresses of all the young people of the congregation, the preparation and preservation of a year's scrap-book, into which shall go a record of the Sabbath A year scrap-book. services and every printed programme of whatsoever character employed in the various services and entertainments of the conference year, thus treasuring up what may one day be valuable historical material.

We are glad to avail ourselves of the suggestions of one whose experience and ability peculiarly qualify him to speak Suggestions by O. L. Doty. upon this subject. We refer to Mr. O. L. Doty, at the present writing, secretary of the Fifth General Conference District League, who says:

“At first thought the department of correspondence may seem to be least in consequence,

but if carefully and prayerfully thought out its work will assume wonderful proportions, and the results attained will, I am sure, astonish even the originators of the Epworth League system.

“The secretary of an Epworth League ought, pre-eminently, to be a deeply religious person. The more piety the better the work will be performed, and the more piety the more work there will be found to perform.

“As for the number of members in this department, that will vary, but in general there ought not to be so many persons assigned to this line of work as there are to the other departments, because there is not so much work to be done. And yet when the business of this department is done thoroughly it will be found that many more persons can be used to advantage than would at first thought be named. It is the purpose of the new departure to distribute the work that a league does among its members, so that it may all be done thoroughly and yet not overtax any one. At the same time it is so distributed that many, or all, are counted among the workers.

“First of all, it is the duty of the secretary

to know just what is being done in each of the other departments as well as his own, and to have a record kept of the business transacted in each. Often each department acts as a committee to consider or to transact business that has been referred to it by the league. Such departmental meetings might appoint a sub-secretary, who shall furnish to the secretary of the league a copy of the minutes of the department meeting, and shall cause the same to be placed upon the general record book of the league.

“It will be well for him to associate the sub-secretaries with him in his work—that is, those who act as secretaries for the various departments—and to see that the reports they submit are drawn in proper form and cover the necessary ground.

“He shall see that every person who is elected to membership in the league signs the constitution. It would seem that a secretary would attend to this promptly, but it is now and then neglected. As no persons are entitled to vote unless they have signed the constitution, and as the treasurer must depend upon the secretary for a list of members, the

necessity of attention to this matter is apparent. Where it is of importance, as in a city, the street and number of every member's residence should be recorded.

“The secretary should send a list of the names of the officers of the league to the quarterly conference for confirmation and to the central office of the league in New York city. Besides these two duties he should keep each of these bodies advised of any change of officers that takes place during the year.

“As *Our Youth** is the official organ of the league every secretary ought to be a subscriber to it. In fact, I am strongly of the opinion that one of the qualifications that should recommend one for the office should be that he or she shall be a reader of *Our Youth*,* and of at least one of the *Church Advocates*.

“From time to time items of interest should be sent to our papers, and a full account of every monthly meeting should appear in the local newspaper.

“One of the special duties of the department is to gather items and to make record of the

* Now *The Epworth Herald*.

literary work and prescribed readings of the league. The secretary can assist in promoting interest in this work by helping to plan for it and by corresponding with other leagues, with the view of using the very best methods that are employed by others.

“ Each league should have what are known as ‘application cards,’ and one of the special duties of the secretary should be to see that one of these cards is placed in the hands of every young person who belongs to the church and congregation, and to follow them up persistently until every one will consent to become a member of the league.

“Correspondence with absent members ought to be one of the most delightful occupations of the members of this department. Some young person may be saved from falling into temptation when in some distant new home by the timely letter from the league which he or she has just left, and may be held to the league and church by these little attentions.

“A history of the league from its beginning should be carefully prepared and preserved, and all historical matters occurring during his term of office should be recorded. Every

league has a history of some kind or another; but if the items are not gathered and arranged they will never be of any benefit, and they may, when gathered, be of great interest to future leagues.

“This department should constantly be gathering items of interest concerning league and church work from correspondence, the *Advocates*, and other sources, and thus establish a bureau of general information that will be made use of frequently for the general good of the society.

“When members remove to other places the secretary should see that they receive cards of dismissal and letters of introduction to the league to which they are going, whether they ask for them or not.

“Some member of the department of correspondence should be appointed to write all notices that are to be announced from the pulpit or in the Sabbath-school. This is an important matter. If the pastor does not have a written notice of the matter in hand do not blame him if he makes bungling work of the announcement.

“It is the duty of the head of this depart-

ment, and the committee in particular, to attend the religious meetings of the league, and to make a record of the attendance and interest manifested, and report the same to the league at its business meetings.

“From time to time—say, at least four times a year—there should be read in the general meeting a carefully prepared report of all matters that have come under the secretary’s notice or the supervision of his department, so that every member of the league may become familiar with the workings of each department. Persons will undoubtedly be assigned to departments, who, after giving the work a fair trial, will discover that they are not adapted to it, so that by giving out this general information the secretary will help such a one to ascertain just what he can do best. The idea of a quarterly report is purely Methodist, and, in addition to presenting it to the league, it should be forwarded to the next quarterly conference, with the request that it be read to that body and spread upon its records.

“The secretary of an Epworth League must be as careful and painstaking in his work as if

he were Secretary of State at Washington. He should invite inspection of his work and books. He should be a man of promptness; not slothful in business, but diligent in all things, performing to the best of his ability the important work committed to his hands."

The department of finance, directed by the best business talent of the league, must tax their ingenuity to devise ways and means best adapted to existing conditions for providing funds necessary to meet expenditures. Besides supplementing the income from dues by various entertainments and devices, such as profits derived from publishing a paper with numerous advertisements, they may secure annual contributions from older members of the church, who thus become honorary members of the league. Sometimes, too, an official board may be led to make an appropriation for the leagues, thus at once aiding the young people in their work and emphasizing the official and vital relation between this organization and the church.

If the invaluable service proposed for these

Best business
talent for de-
partment of
finance.

three departments of entertainment, correspondence, and finance may seem less conspicuous than that of other departments, it yet remains true that nothing is scarcely more vital to the truest and best success of a young people's society than the threefold work which they represent.

Work of the
three departments
vitaly
important.

XII.

THE PASTOR AND THE LEAGUE.

THE pastor sustains of necessity a more intimate relation to the league than to some other societies of the Church. Happy will it be for all concerned if he be quick in his sympathies for the young and endued with a penetrating insight into their aspirations, their abilities, their intellectual and spiritual needs; and thrice blessed will it be if he have the power to inspire them with a deathless ambition to be godlike, and to realize their highest possibilities of manhood and womanhood.

In many instances the pastor must accept the presidency of the organization; but this should not be so where a competent person can be found among the young people who will work in harmony with him. The responsibility of the office will develop the powers of a young life, and the pastor may wisely supplement at those points where weakness is manifest from inexperience, and although he is not himself president he

The pastor and
the presidency.

must feel no less a burden of anxiety for the success of the league.

Particularly will it fall to him in most instances to render aid in the preparation of programmes for literary meetings, directing the plans for study of the Bible, and collateral lines. Such work is vitally important, and requires breadth of reading, wide knowledge, power of analysis such as few young people possess, and, above all, tact, both in using the forces at hand and in mapping out lines of work that lie within the taste and reach of the young people immediately concerned.

His aid in the preparation of programmes.

Besides, work of a given character falls naturally to the pastor. He may often conduct the opening devotional service. In connection with this he may seize the fitting opportunity to give a brief and interesting exposition of some scriptural passage, thus investing the word with new charm. Occasionally he may conduct a brief "Bible reading," pointing out correct pronunciation of biblical names and terms, explaining an oriental custom, commenting upon a geographical reference, and asking questions

Conducting devotional services in opening the league.

arising from the study, and scoring a deep impression for the spiritual truth which the passage contains. Or, again, he may give a series of short talks upon the theme, "How to read the Scriptures profitably," putting into these the most practical and helpful sugges-

Practical talks on Bible reading. tions he has to offer, and illustrating these from practical application to some passage each evening, thus promoting a more intelligent study of the word. Occasionally he may give a lecture on some Bible topic. An evening may be given to "Sight-seeing in Northern Syria," illustrating, if possible, with the stereopticon, and visiting Beyroot, Baalbec, Mount Hermon, Damascus, sources of the Jordan, Cesarea Philippi, Cana, Sea of Galilee, Capernaum, Nazareth, and other points of interest.

Inspiring and organizing young people for Christian work. Of equal importance is the arousal of the young people to enthusiasm and steadfast devotion in Christian work, whether philanthropic or evangelistic. Blest indeed is that church where the pastor rallies about him, not only in seasons of revival, but throughout the year, a band of well-disciplined, earnest, loyal, con-

secrated young people—a true Gideon's band—always ready to do and dare for Christ. For the enlistment, training, and employment of such forces the pastor is chiefly responsible, and to the solution of this momentous problem he will give much anxious and prayerful thought. In return, however, for time and energy expended here, he will reap the richest rewards, the sweetest experiences, and the highest possible compensations. In the young lives thus lifted to higher spiritual levels, thus developed and equipped for broader usefulness, his own life will be reduplicated and in every way enlarged and prolonged in its beneficent influence, and in after times many shall “rise up and call him blessed.”

But while the work calls so loudly for the pastor's wise and earnest guidance, here is no place for clerical arrogance or official assertion. This is a *young people's* society, and they should be allowed to direct its affairs in their own way, so long as they direct them well. By suggestion and gentle persuasion, if need be, the pastor is to lead them to avoid serious mistakes, but in all

No clerical
arrogance.

matters except those of grave importance the young people should be made to feel that to them is committed the responsibility for the management of the league.

It must be further remembered that this is A society for the young people. a society for *young* people. It must be conducted in their interests, and, so far as is consistent with their best interests, in accord with their tastes. There is danger lest the standard of literary work be too high, and that the biblical study be after plans unsuited to their previous training and present attainments. They may sometimes desire innocent pleasantries, and the wise pastor will bear with them, never forgetting that they are *young* people.

Where practicable the pastor should occasionally attend the young people's Attending the devotional meetings. devotional service, thus acquainting himself with its real character, besides rendering personal aid. It may not be best that he should always attend this or the literary meetings, or, being present, to spend the entire hour there; but in this he must exercise discretion. The young people should be thrown upon their own resources as much as possible.

The pastor may keep himself in close sympathy with this important work by reading reports of conventions, essays on special phases of the work, and by gathering, in similar ways, helpful suggestions from practical and efficient workers in this field.

How keep alive his sympathy.

In the pulpit he may prove himself the friend of the league by words of commendation accompanying an announcement, and by occasionally preaching upon this distinctive work. Series of sermons addressed to young people will be helpful, and the anniversary of the organization of the local chapter serves as a fitting occasion for an anniversary sermon either by the pastor or by some distinguished stranger invited, at his suggestion, by the members of the league.

His work in the pulpit.

We will continue the further consideration of this subject by quoting entire an article from the pen of Rev. J. M. Durrell, which appeared in *Our Youth*, and certainly deserves preservation in permanent form.

He writes as follows :

“How may the Epworth League aid the pastor? In many ways.

Observations
 by Rev. J. M.
 Durrell.

“The League brings the pastor and the young people into organized sympathy. It is patent that the young men and women of the church cannot afford to keep at arm’s length from their religious teacher, and that he must not allow himself to be at a social distance from them. The most cordial understanding should exist between the pulpit and the younger of the congregation. The practical question is, Shall such a mutual confidence exist in a general unorganized good feeling, or shall sympathy crystallize itself into a society for the purposes of reciprocal helpfulness? John Wesley recognized the value of organized sympathy when he wrote the sentiment adopted as the second of the Epworth League mottoes, ‘I desire to form a league, offensive and defensive, with every soldier of Jesus Christ.’ By the formation of a local chapter the pastor has an opportunity of looking into the faces of his young people, and the bond between him and them may be strengthened by making him the spiritual adviser of the chapter and making that officer a member of the cabinet.

“The Epworth League also affords the pas-

tor an opportunity of bringing this organized sympathy into loyalty with the spirit and usages of the Methodist Episcopal Church. More than one Methodist preacher has found some difficulty in the practical working of a young people's society when it has been a branch of some organization in which the constituency is largely made up of members of other communions. The ideals and methods of such 'undenominational' associations are the ideals and methods of that denomination which has the most influence in them. Is it not much better for each communion to have its own league? Is it not wise for Methodism to maintain a young people's league whose aim it shall be to build up the Methodist Episcopal Church? The growing conviction in our own communion has at last found expression in the unification of all the young people's societies under the name and constitution of the Epworth League. With a strong central government, as contemplated in the scheme of organization, with the press of a great Church behind it, with a weekly organ to voice its battle-cry to the public, and with conference and district societies to assist in

forming and advising the local chapters, the Epworth League should, and does, give the pastor the most efficient plan possible for firing the hearts of his young people with denominational loyalty. The third motto of the league breathes both the denominationalism and catholicity of the great Simpson, 'We live to make our own Church a power in the world, and we live to love all the Churches that love the Lord Jesus Christ.' As spiritual adviser in the local chapter the pastor may once a month address his young people on some topic of Church doctrine or discipline; probationers will find such means of information helpful. By his place in the cabinet the pastor has a great opportunity for suggesting ways and means, and the trouble taken will yield large returns of loving appreciation. Young people are usually ready to follow their spiritual adviser when he shows himself true, wise, and companionable. How can a pastor better rally about him an enthusiastic band whose hearts God has touched than by utilizing the Epworth League, and how can he better lead youthful enthusiasm to love the principles and work the methods of the Church than by an

organization brought into existence by a call for this very purpose?

“Another advantage is the opportunity afforded by the league to form the ideals, and consequently shape the lives, of the young people. This is done to some extent in the pulpit. The pulpit has a power peculiarly its own; there can be no substitute for faithful preaching; yet a supplementary work may be done through the league. The principles enunciated in the desk may be brought to a practical application in the chapter meetings and in the individual interviews that such meetings afford. The league provides organized methods of realizing the ideals presented by the preacher.

“In parish work the league becomes to the pastor an additional arm for reaching out among the people. In this age of multiplying duties many things must remain undone unless the preacher in charge can enlist others to assist him. The league, with its committees to welcome strangers in the church vestibule, invite people to Sunday-school, seek out the needy, visit new-comers, comfort and provide flowers for the sick, hold temperance meetings,

organize literary work, provide suitable entertainments, and hold such prayer-meetings as the varying condition of the church may require, doubles the pastor's power and justifies our first motto—'Look up and lift up.' Of course time (of which we are as covetous as a miser is of gold) must be spent to superintend an organization of this sort; any piece of machinery needs oversight and lubrication; but the increase of work accomplished more than pays for the time given. The many committees appointed by the quarterly conference as provided by the Discipline have their mission, and when worked, as they seldom are, yield satisfactory returns, but in no way render useless the efforts of the young people. 'The whole church at work, and at work all the time,' is a motto that the pastor should write out in large hand and hang up over his study-table if he is in danger of forgetting it. A working church will stimulate effort in their spiritual leader, and where all are engaged the duties of the individual are not arduous, but refreshing, by virtue of the general enthusiasm of which each worker partakes. It is easier to run a church than to drag it as a dead-weight.

If the pastor neglects to so organize the local church that it will carry him as the superintending engineer he must take the alternative of turning himself into an Atlas and carrying the burden upon his own shoulders.

“ When the revival season comes round the preacher will not find himself left to plod on with a few of the older members ; the younger portion of the church, that has been so intimate with its leader during the other months of the year, will not desert him now, but will rally about him and the standard of the cross, thus making the series of extra services a success.

“ In addition to all these considerations the pastor who thus links his young people to himself will keep his own heart young, and will find such intense joy in their friendships that many of the asperities of the ministerial office will be softened, and church life will roll on golden wheels even though the track may be of uncompromising steel.”

XIII.

MISCELLANEOUS.

VARIOUS are the devices to which human *Esprit de corps*. organizations have recourse for the development and maintenance of an *esprit de corps*. Among these, badges and mottoes have their place. The Epworth League badge is in the form of a Swiss cross, bearing on opposite arms the initial letters E, and L, having at its center a Roman cross with divergent rays and encircled by one of the mottoes of the organization, "Look Up, Lift Up." This beautiful symbol is furnished in charms or pins, in silver or gold, at the lowest possible cost.

Besides the motto borne upon the badge, which was the motto formerly of the Christian League, the Epworth League has two other mottoes. The first of these consists of the words of John Wesley : "I desire to form a league, offensive and defensive, with every soldier of Christ Jesus."

The other is the memorable sentence ut-

tered by Bishop Simpson, and which has been the motto of the Young People's Methodist Alliance, namely: "We live to make our own Church a power in the land, while we live to love every other Church that exalts our Christ." These mottoes should appear upon programmes and be quoted in meetings until they are made familiar to all the members of every chapter.

A pledge is thought by many to be efficient in securing the same result as the badge or the motto, besides binding to more The pledge. active and systematic service all who assume the covenant. The Epworth League provides the following pledge:

"I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the Discipline of the Methodist Episcopal Church. And I will attend, so far as possible, the religious meetings of the chapter and the church, and take some active part in them."

This pledge, however, is not compulsory. Its adoption is left to the option of each local

chapter, and in this we see another instance of the remarkable adaptation of this society to widely varying needs and conditions. Much is to be said in favor of a pledge voluntarily assumed. Many believe in a compulsory pledge, which, while limiting the numbers, makes the organization compact and well-disciplined.

The following testimony will be of interest as coming from a pastor, and an enthusiastic member of the Young People's Methodist Alliance, and one who has tested in his particular locality the compulsory pledge of that body. He says:

- "In the union of so many organizations with varied interests some sacrifices could not be avoided; but not all the sacrifices combined are commensurate with the great gain effected. The objection raised is that the new constitution leaves optional the pledge of heart purity. My experience is that such is the better way. We have here a large and flourishing chapter. We believe in heart purity, and teach and preach it. But so far as the Alliance pledge was concerned, it was as much a hinderance as a help in promoting it. Those

who enjoyed the blessing could hardly be said to need it. Those who did not, soon forgot their pledge, or at least failed to fulfill it in spite of pastoral admonition. And some of our most conscientious young people would not join on account of it, preferring to work with us merely as friends of the society. I do not think the pledge ever did us one iota of good. Under the new organization we are flourishing finely. Consolidation does not 'militate' against our growth in grace. We find ourselves committed by the new constitution to the work of promoting heart purity, and do not intend to forget it. If any other chapter sees the matter in a different light it is granted the privilege of the pledge, and can work it for all it is worth. All hail the Epworth League!"

If under other conditions a pledge be thought desirable, any chapter has only to adopt it as it is found in the by-laws for local chapters.

A league paper may also aid in developing an *esprit de corps*, besides contributing to the general interests of the work. It may be conducted after one of two methods. A league paper — how conducted.

It may consist of contributed articles, news

items, editorial briefs, personals, and flashes of humor, written up and read, once a month, in connection with the regular literary programme. Under judicious management such a periodical is of real value.

Or the league paper may be published and delivered at the homes represented in the congregation, its expense being covered by advertisements, or by subscription, or both, and its scope being broadened so that it may take account of all matters of interest pertaining to church work. Such a publication should, however, be conducted only with the sanction, and if possible with the supervision of the official board of the church, since it is representative, in that community, of the life and work of the church whose name it bears.

Public meetings, anniversaries, conventions, oratorical contests, cantatas, concerts, and public debates will all help to keep
Oratorical contests, cantatas, etc. alive enthusiasm for the league, besides impressing the community with the strength and work of the organization. A public meeting on Sunday evening may in some instances prove agreeable and profitable to both pastor and people.

Whatever be the means thought most advisable, this *esprit de corps* must somehow be kept alive. This, however, only in order to a higher and sublimer purpose—the spiritual work of the league. The bright uniforms, the bands of music, the battalion drills, the dress parades, and the sham battles, all are subordinate to the one supreme object of preparation for actual service, so that when the shock and stress of battle come the well-trained legion may move forward in solid phalanx into the conflict, on whose issue may hinge the destiny of many an immortal soul.

The District League, how to call the convention, how to improve the occasion for conference on young people's work, the form of constitution to adopt—all these are set forth so clearly in the leaflet issued upon this subject by the general office as to render unnecessary further comment.

A district organization should be formed in every presiding elder's district throughout Methodism, and with this organization all Methodist young people's societies should be led to affiliate, as far as it is possible to induce them to do so.

The cabinet is invested with so great power and responsibility in the direction of the local

The cabinet and
its meetings.

chapter that any helpful suggestion as to the work to be done in its meetings will be welcome. No one is more

competent to speak upon this subject than Mr. B. E. Helman, of Cleveland, O., from whose leaflet we reprint the following items concerning the league cabinet, perhaps the

Observations by
Mr. B. E. Hel-
man.

most unique provision in our plan of organization. With this item read Art. III., Sec. 2, and Art. V., Sec. 6, of the Epworth League Constitution.

“ The cabinet is one of the characteristic features of the Epworth League. Soon after the election of the officers they should meet in cabinet session and enter at once upon the work of the year. The president will be chairman *ex officio*. The pastor should be invited to all cabinet meetings. One of their first duties will be to assign the members to the departments for work as described elsewhere. This is a very important piece of work, and ought to be done carefully. Each officer should study the needs of his members and of his department and of the league, and

present his plans, ideas, and methods to the cabinet for consideration. Every matter so considered should be voted upon as in committee meetings, and be made a matter of record.

“All matters decided upon in cabinet are to be recommended to the league, and are to be approved or rejected by the monthly meeting.

“It will be noticed that the cabinet body secures careful consideration of league interests and largely frees the public meetings from discussions. It can be made a most valuable feature of the league. We append the minutes of a cabinet meeting. From these one can get the idea of it well in mind.

“*Minutes*—Last Friday evening, after prayer-meeting, our president called us, the six officers elect, about the table and handed each one a copy of the constitution and a sheet of paper. He showed us how great a responsibility rests upon us in our separate fields, and urged us to bear the league ever on our hearts, and to be prayerful and earnest. The first matter of business was the assignment of members to the various departments. As we have merged our old society into the league, we decided to take as original members of our

league the members of our old organization. The secretary then read the names of members, and after considering the special qualities of each, we assigned them, one after the other, to this or that department, till the roll was finished. We had then six divisions and seven members in each. Each officer selected his committee of three out of the list of those assigned to his department, and at our October meeting this division and the working committees that we name are to be confirmed by the league.

“ Following this important matter we began the special consideration of the work under each department. The department of Christian work first occupied our attention. The increase of interest in our prayer-meeting during the last two weeks has been quite marked. In order to lead the Bible-reading, and to make it easier to speak, our first vice-president will ask the members to read during the week certain chapters. Last week we read the Book of Ruth, and our topic was ‘ Unselfishness.’ This week we read ‘ Daniel,’ and our topic is to be ‘ True Nobility.’ We are considering the advisability of having pledge-

cards for such as feel free to sign them. By every means we can devise we shall seek to have our members testify for the Master. We also took under advisement mission work. We have too many missionary societies, and consequently too little life in them. Our efforts seem feeble, and the results are not encouraging. We are to think this over and give it more time at some future meeting. We are also to be thinking as to the kinds of work to be done by each department. We may not be able to do all, but we shall consider carefully what we do undertake, and shall try to do that well. Our second vice-president is reading Cable's article in the August (1888) *Century*, and will report at our next meeting the plan she devises. That committee will prepare at once a programme for our first regular monthly meeting in October. We are to have as little business to be transacted by the league at our meetings as possible; for we expect to do that largely in our cabinet and committee meetings, and refer our decisions to the league for approval or rejection. This department shall also arrange a programme for Old-Folks' Day, in October,

and arrange with the pastor for its observance. The department of social work will have its committee seek out strangers and greet them at our league meetings and in the regular service. We want to do as much visiting as we can, and not only become acquainted with others, but see how they manage their leagues.

“The department of correspondence came next. We thought that it would be best for the secretary to assign certain ones to carry on regular correspondence with our absent members, and others to carry on correspondence with other leagues, to learn all we can about methods pursued, so we may benefit by their experience as well by our own. In the department of finance we propose to manage our matters (keeping books, making collections, etc.) in as business-like ways as possible.

“It is time for the election of our Sunday-school superintendent, and our fourth vice-president was instructed to confer with the person elected and advise him that we are ready to work under his direction and at his call. The advisability of holding a sociable before cold weather comes on was discussed and left with the department of entertainment

for further consideration. The secretary was instructed to keep full and accurate minutes of each cabinet meeting and record them when approved by the cabinet, and make these a part of her report to the monthly meeting of the league, as required by our by-laws. After some further general discussion we adjourned to meet at the home of our president, Thursday evening, September —, 188 .

“ *A. B., President.*

“ *C. D., Secretary.*

“THE HARRIS EPWORTH LEAGUE, *Sept. 7, 188 .*”

Since the Epworth League is a denominational young people's society it should cultivate a friendly spirit toward other chapters and other young people's societies in Methodist churches. This may be done in various ways, as by receptions tendered to neighboring societies, or by friendly challenges to debate on denominational questions, followed by a social hour.

Friendly spirit
toward other
chapters.

But because the Epworth League is denominational there is special reason that it vindicate itself from the suspicion of a narrow or bigoted spirit. While maintaining its distinctive character and spirit,

Cultivation of
interdenomina-
tional spirit.

it should reach forth the hand of true Christian fellowship to all who love the Lord Jesus Christ in sincerity. In its meetings prayer should be offered for the prosperity of neighboring churches of other faiths. In the study of doctrines and ecclesiastical government, while careful discrimination is made as to the essential differences in teaching and usage, profoundest respect should be inspired for all, of whatever name or creed, who are followers of our common Lord, and who in varied ways are seeking loyally to serve the King.

In some communities the league may promote a friendly spirit among the denominations by arranging a course of lectures, in which prominent pastors are to represent the character and life of some distinguished name in a denomination other than their own; for example, the Baptist to lecture on John Wesley, the Presbyterian on Dean Stanley, the Protestant Episcopalian on Roger Williams, and the Methodist on John Calvin or John Knox. Cards of invitation should be given to each pastor, and for all the lectures, for free distribution among his people.

In concluding this little volume, which has

• How to use a course of lectures.

aimed throughout to furnish in the simplest manner practical suggestions for the beginner in this particular work, it is pertinent to lay special emphasis upon the supreme object of the Epworth League—"to pro- The object of the Epworth League. mote an earnest, intelligent, practical and loyal spiritual life in the young people of our Church, to aid them in constant growth in grace and in the attainment of purity of heart, and to train them in works of mercy and help." To this spiritual aim, this religious work, all else is only auxiliary and subordinate. And happy will it be for the members of the league if they can carry into all its work the truly devotional spirit. It is the chief glory of the noble society of King's Daughters that into their manifold works of mercy and blessing they have borne the spirit of their motto, "In His name." In loyal devotion to Christ should all life's problems be mastered, its momentous conflicts fought, its glorious victories won. "Life," cries an enthusiastic toiler, "life is a sacred burden laid down before you by the hand of God. Take it up reverently, bear it on joyfully, lay it down triumphantly."

Let us hope for the young people of Methodism that the Epworth League shall

Bishop Vincent's words on the Epworth rectory. reproduce in all its chapters the essential spirit and life of the old Epworth rectory in Lincolnshire, of

which Bishop Vincent writes so well: "Sweet home of Epworth, where reverent scholarship presided, where parents governed and children obeyed, where the Holy Scriptures were continually quoted and habitually followed, where songs rose from grateful hearts to the listening heavens, where the voice of prayer was scarcely ever silent, where neighbors were collected for worship and counsel, where each child was brought into sacred conference with its mother concerning the soul, the law of God, the grace of Christ, and the home in heaven!

"May our homes be full of law and liberty, of grace and gladness; and from them may there come into Sunday-school, social meeting, and public service those who are well prepared to study the word of God diligently, pray reverently, sing heartily, listen attentively, and live consistently."

APPENDIX.

ENGLISH HISTORY—COURSE OF READING AND STUDY.

Books marked thus (*), Seaside Library ; (†), Franklin Square Library.

TEXT-BOOKS REQUIRED.—Yonge's Young Folks' History of England ; Chautauqua Text-Book of English History.

TEXT-BOOK RECOMMENDED.—Green's Short History of the English People.

For General Reading.—"England," Home College Series, 5 cents ; Green's "History of the English People,"* four vols., 20 cents ; Green's "The Making of England,"† 20 cents ; "Pictures from English History ;" Freeman's "Historical Essays."

I. Early History, Until Close of Conquest, A. D. 607.

Picts, Britons, Druids, etc. See Encyclopedia.

Roman Period. See paper on Britain and the Britains, in Disraeli's "Amenities of Literature."

Anglo-Saxons. Thrupp's "Anglo-Saxon Home." Mrs. Charles's "The Early Dawn" and "Winter's Tale"—Time of Julius Agricola. Shakespeare's "Cymbeline" and "King Lear."

Saxons invaded the Island about A. D. 429. Milman's Samor in his "Poetical Works."

The Conquest, 449-607. Tennyson's "Idyls of the King" (A. D. 500-542). Coming of Arthur, Geraint and Enid, Merlin and Vivien, Lancelot and Elaine, The Holy Grail, Pelleas and Ettarre, Guinevere. and the Passing of Arthur.

Lowell's "Vision of Sir Launfal," Matthew Arnold's "Tristram and Iseult," in his poems; Wordsworth's poem "The Egyptian Maid;" Tennyson's "The Lady of Shalott," Scott's "The Bridal of Triermain" (poem).

II. The English Kingdoms, 607-1013.

Gibbon's Roman Empire, 38th Chapter, for establishment of Saxon Heptarchy; Turner's "Anglo-Saxon," Scott's "Sir Tristram," Scott's "Harold, the Dauntless"—poem, for Danish Norse Kings and the Early Church; Freeman's essay on "Mythical and Romantic Elements in Early English History," Thos. Hughes's "Alfred the Great," 881-901 (Standard Library, 20 cents), Jacob Abbott's "Alfred the Great," Donald G. Mitchell's "English, Lands, Letters, and Kings. Vol. I. From Celt to Tudor."

III. The Middle Ages, 1013-1559.

Tennyson's "Harold" (1066), Bulwer's "Harold," Miss Yonge's "Cameos," Kingsley's "Hereward the Wake." *William the Conqueror*, 1066-1087. Miss Roberts's "Malcolm;" Disraeli's paper on the "Anglo-Normans," in "Amenities of Literature;" Abbott's "William the Conqueror."

The Plantagenets, 1154-1399.

Crusades. See Encyclopedia. Scott's "The Betrothed,"* for the Welsh border, and preparations for the third crusade.

Richard the lion-hearted. Scott's "The Talisman"† and "Ivanhoe,"* Mrs. F. D. Hemans's poem "The Troubadour," Miss Strickland's "Life of Berengaria." Queen of Richard I.

John, 1199-1216. Shakespeare's "King John" (Scott's "Ivanhoe" presents John while yet Prince).

Henry III., 1216-1272. Wordsworth's "The Borderers. A Tragedy."

Edward III., 1327-1377. For lively picture of the times, read Chaucer's "Canterbury Tales."

Richard II., 1377-1399. Shakespeare's "Richard the Second;" for Wat Tyler's Insurrection, Ainsworth's "Merrie England."

Robin Hood. (Appears in Scott's "Ivanhoe.")

Houses of Lancaster and York. 1399-1461-1485.

Henry IV., 1399-1413 Shakespeare's "Henry IV."

Lollards. See Encyclopedia. Emily S. Holt's "Mistress Margery."

Henry V., 1413-1422. Shakespeare's "Henry V."

Henry VI., 1422-1461. Shakespeare's "Henry VI." Abbott's "Margaret of Anjou," Queen of Henry VI.

Richard III., 1483-1485. Shakespeare's "Richard III." Sir John Beaumont's "Bosworth Field."

Wars of the Roses, 1454-1485. Bulwer's "The Last of the Barons," for Earl of Warwick, the king-maker.

Henry VIII., 1509-1547, Shakespeare's "Henry VIII., Ainsworth's "Windsor Castle,"* Mühlbach's "Henry VIII., or Catharine Parr," Ainsworth's "Tower Hill"—1538 to Execution of Catharine Howard; Miss Strickland's "The Pilgrims of Walsingham," wherein Henry, Charles V., Anne Boleyn, and others tell stories; James's "Darnley," introduces Wolsey and ends with "The Field of the Cloth of Gold;" Miss Strickland's "Catharine Parr," and sketches of other Queens.

For general reference, Freeman's Essays, Epochs of History Series. Donald G. Mitchell's "From Celt to Tudor."

IV. The Reformation and Elizabeth, 1559-1603.

For summary see Fisher's "Reformation," Chap. X, Froude's paper on Erasmus and Luther in "Short Studies."

History of the English Bible.

Lady Jane Grey, 1553-1558. Tennyson's "Queen Mary." (Drama.) Mrs. F. D. Hemans's "English

Martyrs." (Dramatic Scene.) E. S. Holt's "Robin Tremayne," for persecutions. See McClintock & Strong's Encyclopedia, article "Mary."

Elizabeth, 1558-1603. Miss Aiken's "Memoirs of the Court of Elizabeth," Mrs. Forrester's "Queen Elizabeth's Garden," * Kingsley's "Westward, Ho!" Scott's "Kenilworth," * Macaulay's Essays on "Bacon" and "Lord Burleigh," Wordsworth's poem, "The White Doe of Rylstone."

Spanish Armada. Macaulay's poem, "Armada."

William Shakespeare. Home College Series, "Shakespeare," or consult Encyclopedia.

Mary, Queen of Scots. Miss Yonge's "Unknown to History," * Abbott's "Mary, Queen of Scots."

V. The Civil Wars, the Puritans, the Restoration, 1603-1688.

James I., 1603-1625. Scott's "The Fortunes of Nigel," for London, character of James I., excellent picture of manners; Ainsworth's "Guy Fawkes" and "The Star Chamber," Mrs. Hemans's "Arabella Stuart."

(Civil war began with Battle of Edgehill, 1642.)

Commonwealth, 1649-1660. Scott's "Woodstock," after battle of Worcester, mainly in fall of 1651; Mrs. Charles's "The Draytons and Davenants," and "On Both Sides of the Sea."

Cromwell. Paxton Hood's "Life of Cromwell." (Standard Series, 25 cents.)

Milton. Home College Series, "Milton;" Butler's "Hudibras," with Gray's Notes (satirical poems); Dryden's poem, "Absalom and Achitophel" (political satire), Scott's poem "Rokeby," Macaulay's Essays on "Hampden" and "Milton," Disraeli's "Curiosities of Literature," several papers.

The Restoration and Charles II., 1660-1685. Scott's "Peveril of the Peak," covers 1660-1680, and treats of Cavalier and Roundhead, Roman Catholic plot, intrigues of Buckingham, etc.

Lord Russell Beheaded, 1683. James's "Russell, a Tale of the Reign of Charles II. ;"* Rev. A. Reed's "Ida Vane, a Tale of the Restoration."*

The Great Plague, 1664-1665. •

The Great Fire in London, 1666. Ainsworth's "Old St. Paul's,"* Dryden's poem "Annus Mirabilis;" Pepys's "Diary," for debased character of society during restoration under Charles II. ; Macaulay's History, Chaps. 2, 3, 4, for summary of reign of Charles II. ; Macaulay's Essay on "Sir William Temple."

James II., 1685-1688. Giberne's "Aimee," Sunday-school Library, No. 1032, a tale of the days of James II. Dryden's "The Hind and the Panther," a polemical poem ; Macaulay's Essays on "Mackintosh's History." Consult Emerson's "English Traits."

Literature. Donald G. Mitchell's "English Lands, Letters and Kings. Vol. II. From Elizabeth to Anne.'

VI. Revolution of 1688 to Accession of George III., 1760.

William III. and Mary, 1689-1702. Consult Macaulay's great work for full particulars ; Defoe's "The True-born Englishman."

Anne, 1702-1714. Swift's "Tale of a Tub," satire on Churches of Rome and England.

War in Flanders. Thackeray's "Henry Esmond,"* Addison's "The Campaign"—poem on Marlborough ; Addison's "Sir Roger de Coverley," Macaulay's Essay on "Addison"—shows connection of literature with politics.

Old Pretender's Rebellion, 1715-1716. Scott's "Rob Roy,"* Swift's "Gulliver's Travels" (Lovell's Library).

George II., 1727-1760. Ainsworth's "The Lord Mayor of London," Thackeray's "The Virginians,"* James's "The Gipsy."

Young Pretender's Rebellion, 1745-1746. Scott's "Waverley,"* Ainsworth's "The Good Old Times."

Seven Years' War, 1756-1763.

Methodists. Mrs. Charles's "Diary of Mrs. Kitty Trevlyan,"
First chapters of Stevens's "History of Methodism,"
and parts of Tyerman's "Life of John Wesley."

Biographical, etc. Macaulay's Essay on "Walpole," Mrs.
Oliphant's Sketches of Chesterfield, Lady Mary Mon-
tague, Alexander Pope, John, and William Hogarth;
Charles Reade's "Peg Woffington,"* Goldsmith's
"Citizen of the World"—a Chinese philosopher in
England. George II. Scott's "Tales of a Grand-
father."

Art. See the satirical productions of Hogarth.

VII. From Accession of George III. to Accession of Victoria, 1760-1837.

George III., 1760-1820. Scott's "The Surgeon's Daughter,"
Ainsworth's "Lord Mayor of London," Wolcott's
(Peter Pindar's) political satires.

Gordon Riots, 1780. Dickens's "Barnaby Rudge,"* Mrs.
Charles's "Against the Stream," Campbell's poems,
"Ye Mariners of England," "Hohenlinden," "Battle
of the Baltic," "Burial of Sir John Moore;" James's
"Aims and Obstacles"—Campaign of 1815.

Biographical. Disraeli's "Venetia,"* Miss Thackeray's
"Miss Angel"—Angelica Kaufman, Sir Joshua Rey-
nolds, and others.

Manners. Goldsmith's "The Vicar of Wakefield" (Lovell's
Library), Emily S. Holt's "Ashcliffe Hall," Miss
Edgeworth's "Belinda"—middle and aristocratic life;
Goldsmith's comedy "She Stoops to Conquer;" Thack-
eray's "Vanity Fair."*

Rural Life. Goldsmith's poem "The Deserted Village,"
Irving's "Bracebridge Hall"—country gentleman's
estate.

Political Life. Mrs. Barbauld's poem "Eighteen Hundred
and Eleven."

Seaboard Life. Crabbe's poem "The Borough."

Macaulay's two essays on "Earl of Chatham;" also

his essays on "Clive" and "Hastings;" Miss Martineau's "England Since the Peace," 1816-54; Trevelyan's "Life of Macaulay"—delightful reading.

George IV. See Encyclopedia on Palmerston and Brougham.
William IV., 1830-1837. George Eliot's "Felix Holt,"*—Toryism.

VIII. Victoria's Reign from Beginning until the Present, 1837-1889.

Victoria, 1837. Disraeli's "Sybil,"* Kingsley's "Alton Locke."*

Crimean War, 1844-1845. Tennyson's "The Charge of the Light Brigade," Kingsley's "Ravenshoe."

Indian Revolt, 1857. Tom Hood's "Love and Valor," Boucicault's "Jessie Brown, or Siege of Lucknow."

London Life. Dickens's "Oliver Twist,"*—workhouse abuses and London thieves; Dickens's "Nicholas Nickleby"*—Yorkshire schools, provincial theaters, etc.

Provincial Towns. George Eliot's "Middlemarch,"* Miss Sewell's "Margaret Percival,"—country gentry.

Life in Wales. Mrs. Hemans's "Welch Melodies."

Manufacturing Districts. Mrs. Martineau's "A Manchester Strike," Miss Brontë's "Shirley."*

Political Aspects. Disraeli's "Vivian Grey,"*—the author and his enemies; Disraeli's "Coningsby,"*—Croker, Marquis of Hertford; Bulwer's "The New Timon,"—poetical satire; Trollope's "The Prime Minister;" Wilkie Collins's "The Woman in White"—Italian refugees in England.

Fashionable Life. Ainsworth's "Crichton," Bulwer's "Pelham,"* Miss Yonge's "Heartsease"*—contrast of humble and peerage life.

Country Life. Mrs. Erskine's "Wyncote," T. Hardy's "Far from the Madding Crowd."

Middle and Low Life. Miss Yonge's "The Daisy Chain."

Theological Movements. Disraeli's "Tancred,"*—defense of the Jews.

High Church and Ritualism. Miss Yonge's "The Heir of Redclyffe."*

Roman Catholics. Disraeli's "Lothair."*

Artist Life. Wilkie Collins's "Hide and Seek."

Prison Abuses. Charles Reade's "Never Too Late to Mend."

Dickens's "Pickwick Papers,"*—debtors' prison.

Private Insane Asylums C. Reade's "Hard Cash."

Reforms. Dickens's "Bleak House,"*—delays in Court of Chancery; Dickens's "Little Dorritt,"* Reade's "Put Yourself in His Place,"*—trades-unions; Jenkins's "Ginx's Baby"—satire on poor laws; Jenkins's "Devil's Chain"—liquor traffic; Jenkins's "Little Hodge"—labor and capital.

Social Changes. Mrs. Browning's "Aurora Leigh," Wilkie Collins's "The Law and the Lady"*—woman's legal rights.

Academic Life T. Hughes's "Tom Brown at Rugby."*

University Life. T. Hughes's "Tom Brown at Oxford"* (Lovell's Library), Thackeray's "Pendennis."*

Country Nobility. Trollope's "The Duke's Children."*

General Progress. Mackenzie's "History of the Nineteenth Century."

NOTE.—While few, if any, will be expected to read the entire course during the year, it is urgently requested that members shall make selections under each period and read consecutively in accord with the programmes of successive meetings of the League.

With the consent of the authorities at the general office we enter here, for the convenience of the reader, the following Epworth Leaflets :

I. THE EPWORTH LEAGUE.

1. The object of the Epworth League is to promote intelligent and loyal piety in the young members and friends of the Church ; to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help. It is a "general" or a "parent" society with which local Leagues or Young People's Societies shall be in affiliation and to which they shall be auxiliary, provided they desire to accept the regulations and conditions.

2. The Epworth League was instituted at a conference of representatives of all the general Young People's Societies in the Methodist Episcopal Church, held in Cleveland, O., on Tuesday and Wednesday, May 14 and 15, 1889. The following societies were represented by accredited delegates: The Young People's Methodist Alliance, the Oxford League, the Young People's Christian League, the Young People's Methodist Union, and the Young People's Methodist Episcopal Alliance of the North Ohio Conference. Each society and its features were duly presented, a spirit of mutual concession was shown, and after thorough discussion and earnest prayer it was unanimously resolved that all existing societies be merged into one new society for the entire Church, to be called "The Epworth League." The various societies in due time ratified the action of their representatives and united with the League; the Boards of the Sunday-School Union and Tract Society recognized the Epworth League as a part of their work; and the Bishops of the Church, in November, 1889, gave it their approval. The Epworth League,

therefore, stands as the official Young People's Society for the entire Methodist Episcopal Church.

3. The Epworth League is governed by a Board of Control, which is chosen as follows: Five members are appointed by the Board of Bishops; five members are appointed by the Board of Managers of the Sunday-School Union, of whom the Corresponding Secretary of the Union shall be one; five members are appointed by the Board of Managers of the Tract Society; and two members from each General Conference district—these being chosen as the organization in each General Conference district may desire. All the members of this board continue in office for the term of two years, or until their successors are elected. The Board of Control meets annually at such time and place as has been designated at its previous session.

4. Any young people's society in a Methodist Episcopal church may become an affiliated Chapter of the Epworth League, provided that it adopts the name of the League, that its President and officers are approved by the pastor and Official Board or Quarterly Conference, and that it sends an application for Charter to the Corresponding Secretary, Rev. JESSE L. HURLBUT, 150 Fifth Avenue, New York. Each Chapter receives from the Central Office a Charter, and is numbered on the roll of the League. The Charter is sent out in two forms: a small one printed on a card, *free*; a large and handsome Charter suited for framing, if twenty-five cents be inclosed with the application.

5. It is recommended that all new societies take the name Epworth League; but the name is not required. Any Young People's Society fulfilling the conditions may be accepted as an affiliated Chapter, whatever may be its name or other relationship. Communications will be sent from the Central Office to all the Chapters, and reports will be expected from all the Chapters as often as requested by the Corresponding Secretary.

6. A form of Constitution for local Leagues has been prepared (see Epworth Leaflet No. 2), and will be sent free on

application. By this Constitution the work of the League is divided into six departments, each under the charge of a committee. The departments are : 1. Christian Work. 2. Mercy and Help. 3. Literary Work. 4. Entertainment. 5. Correspondence. 6. Finance. The heads of the departments, together with the President and the pastor, constitute the Cabinet or Executive Committee for the management of the League.

7. The local Leagues upon each presiding elder's district should be united in a district League, for mutual benefit and for the increase of the organization, and conventions should be held annually or semi-annually. The plan of district organization is given in Epworth Leaflet No. 8, "The District League." It is recommended also that all the Leagues in the territory of an Annual Conference unite in a convention, for which the afternoon and evening previous to the session of the Annual Conference may be suitable, in order to bring together the pastors and young people of the Conference.

8. Each General Conference district should also hold a convention, composed of representatives chosen, either from the districts, or directly from all the Leagues within the territory of the General Conference district. This convention shall elect biennially two members of the Board of Control of the general League.

9. Each local League may decide for itself whether it desires a pledge as a requisite of membership. Such Leagues as prefer the pledge may adopt an article provided in the local Constitution, dividing the membership into two classes, active and associate ; and requiring a pledge from the active members. But the pledge is left optional with each local League. It may be required, or it may be offered to the members, or it may be omitted by the local League. It is printed upon sheets and upon cards for general circulation.

10. A series of Reading Courses for the Epworth League has been prepared, and is explained in Epworth Leaflet

No. 4. These courses embrace the Bible, the doctrines, history, biography, and religious life of Methodism, travel, art, science, etc. They are not required, but are recommended to the members. Diplomas and seals will be awarded to members who pursue them. In order to provide for individual readers who are not connected with local Leagues a Certificate has been prepared for readers, on which a seal is affixed for each Course of Reading pursued. Price of the Certificate, including postage, ten cents. In September, 1890, one Annual Reading Course for all members will be offered in place of those now provided.

11. From June 1, 1890, the organ of the Epworth League will be *The Epworth Herald*, the paper established by the Book Committee, published by Cranston & Stowe, Chicago, and edited by the Rev. JOSEPH F. BERRY, D.D. It will contain the lists of Leagues, reports from local Chapters, communications from the Central Office, plans of work, articles upon the several departments of the League, and much that will be interesting and helpful to members. Every young person should be a subscriber, and each Chapter will need it, to be informed upon the work of the League. Its price will be \$1 50 to single subscribers, \$1 25 each to clubs of five, \$1 each to clubs of ten, and 80 cents each to clubs of twenty-five, with an extra copy to the getter-up of the club in each case. To pastors, \$1. Terms invariably cash in advance. A club for this paper should be formed in every League.

12. The color of the Epworth League is a white ribbon containing a scarlet thread woven through it lengthwise. A handsome metal badge has also been prepared, which may be worn either as a charm or as a pin. Both ribbon and badge may be ordered through the Methodist Book Concern.

13. By appointment of the Executive Committee, the second Sunday in May, annually, is designated as the Epworth League anniversary, to be observed in commemoration of the institution of the League, on May 15, 1889. Special services

should be held on this day by every League, and an offering is recommended to be made to the treasury, to defray the expenses of the general League. This should be sent to the Treasurer, Rev. J. M. FREEMAN, D.D., 150 Fifth Avenue, New York.

14. The needs of those who are too young for membership in the League are provided for in "The Junior League, preparatory to the Epworth League." This is admirably adapted to the boys and girls, and may be organized in any church. Information concerning it is given in the Epworth Leaflet No. 5, "The Junior League," and No. 6, "Constitution and By-laws of the Junior League."

15. No fee of membership is required by the general League, and no assessments are made upon the local Chapters, but each local Chapter is at liberty to establish a fee of membership if it desires.

16. For single copies of the Epworth Leaflets, blank forms of application for Charter, and information generally, address Rev. JESSE L. HURLBUT, Corresponding Secretary of the Epworth League, 150 Fifth Avenue, New York.

For the leaflets in quantity, badges, ribbon, and pledge-cards, address the Methodist Book Concern, HUNT & EATON, New York, Detroit, New Orleans, and San Francisco, or CRANSTON & STOWE, Cincinnati, Chicago, and St. Louis.

INDORSEMENT OF THE BISHOPS.

At the meeting of the Bishops in November, 1889, the following resolution was passed :

Resolved, That we heartily approve the consolidation of the various Young People's Societies of our Church into the one organization known as THE EPWORTH LEAGUE, and strongly recommend our pastors and people to give the League their active co-operation.

C. D. FOSS,

Secretary of the Board of Bishops.

GENERAL OFFICERS.

Corresponding Secretary, REV. JESSE L. HURLBUT, D.D.,
150 Fifth Avenue, New York.

Recording Secretary, ROBERT R. DOHERTY, Ph.D., 150
Fifth Avenue, New York.

Treasurer, REV. JAMES M. FREEMAN, D.D., 150 Fifth
Avenue, New York.

The above, with the following, constitute the Executive
Committee:

O. L. DOTY, Cleveland, O.

REV. LYMAN E. PRENTISS, Knoxville, Tenn.

REV. ARTHUR EDWARDS, D.D., 57 Washington Street,
Chicago.

W. W. COOPER, St. Joseph, Mich.

GENERAL CONSTITUTION.

ARTICLE I.—NAME.

This Society shall be known as the Epworth League of the
Methodist Episcopal Church.

ARTICLE II.—OBJECT.

The object of the League is to promote intelligent and
loyal piety in the young members and friends of the Church,
to aid them in the attainment of purity of heart and in
constant growth in grace, and to train them in works of
mercy and help.

ARTICLE III.—MEMBERSHIP.

Any young people's society may become a Chapter of the
Epworth League, provided it adopt the aim and general plans
of the League, and that its president and officers and general
plans of work be approved by the pastor and Official Board
or Quarterly Conference, and it be enrolled at the central
office.

ARTICLE IV.—GOVERNMENT.

The Epworth League shall be governed by a Board of Control, to be chosen as follows: Five members to be appointed by the Board of Bishops; five members to be appointed by the Board of Managers of the Sunday-School Union, of whom the Corresponding Secretary of the Union shall be one; five members to be appointed by the Board of Managers of the Tract Society; and two members from each General Conference district—these to be chosen as the organization in each General Conference district may desire. All the members of this board shall continue in office for the term of two years, or until their successors are elected. The Board of Control shall meet annually at such time and place as it shall designate at its previous session.

ARTICLE V.—OFFICERS.

The officers of the General League shall be a Corresponding Secretary, a Recording Secretary, and a Treasurer. There shall also be an executive committee of seven, three of whom shall be the officers named. At least four of the seven shall be chosen from the representatives of the Board of Control from the General Conference districts—all these officers and members of the Executive Committee to be elected by ballot by the Board of Control at each annual meeting.

ARTICLE VI.—AMENDMENTS.

This Constitution may be amended at any annual meeting of the Board of Control by a two-thirds vote of those present and voting, notice having been given three months previously to the Executive Committee and published in the organ of the Epworth League.

[For changes made in the above Constitution see Methodist Discipline, paragraphs 324-328. Also note that other General Officers have been elected. For information address Rev. E. A. Schell, D.D., Corresponding Secretary, 57 Washington Street, Chicago, Ill.]

II. CONSTITUTION FOR LOCAL CHAPTERS OF THE EPWORTH LEAGUE.

[As Revised by the Board of Control, at Cleveland, 1892.]

ARTICLE I.—NAME.

This organization shall be known as the Epworth League of the ——— Methodist Episcopal Church of ———, and shall be subordinate to the Quarterly Conference of said church and a Chapter of the Epworth League of the Methodist Episcopal Church.

ARTICLE II.—OBJECT.

The object of the League is to promote intelligent and vital piety in the young members and friends of the Church ; to aid them in the attainment of purity of heart and in constant growth in grace, and to train them in works of mercy and help.

ARTICLE III.—MEMBERSHIP.

1. Members shall be constituted by election of the Chapter, on nomination of the President, after approval by the Cabinet.
2. The Pastor shall be *ex officio* a member of the Chapter and the Cabinet.*

ARTICLE IV.—DEPARTMENTS.

The work of the League shall be carried out through six departments, as follows :

1. Department of Spiritual Work.
2. Department of Mercy and Help.
3. Department of Literary Work.
4. Department of Social Work.
5. Department of Correspondence.
6. Department of Finance.

* Wherever a Chapter so decides there shall be two classes of members, active and associate. Active members shall, in addition to election as provided in Section 1, subscribe to the following pledge :

The distribution of work under each department shall be as follows :

I. *Department of Spiritual Work*.—This department shall arrange for the regular prayer-meetings of the Chapter. It may also plan special revival meetings and neighborhood outdoor and cottage services and the like. It shall look after the spiritual welfare of the members of the Chapter, inviting those who are interested to join the classes of the Church. It may conduct children's prayer-meetings or devotional meetings for special classes of persons, as sailors, railroad men, etc. It shall help the superintendent in building up and strengthening the Sunday-school. It shall also endeavor to interest the young people in the missionary enterprises of the Church. To it shall be committed all the evangelistic and devotional activities of the Chapter. Where the work of the League is so divided that the different departments interweave their efforts, the Department of Spiritual Work shall arrange for the devotional services in sociables, lectures, and all such meetings.

II. *Department of Mercy and Help*.—This department shall arrange for the systematic visitation of the members of the Chapter, the sick of the neighborhood, the aged, and newcomers to the community. It shall interest the League in the charities of the place, and plan to give aid when needed. It shall have charge of temperance work, social purity work, tract distribution, and the like. All kinds of charitable work when undertaken by the Chapter, such as visiting hospitals, nursing, distributing flowers, starting industrial schools, run-

I will earnestly seek for myself, and do what I can to help others attain, the highest New Testament standard of experience and life. I will abstain from all those forms of worldly amusement forbidden by the Discipline of the Methodist Episcopal Church. And I will attend, so far as possible, the religious meetings of the Chapter and the church, and take some active part in them.

In such cases active members only shall be eligible to election as officers of the Chapter. Associate members shall be entitled to all other privileges of membership.

ning employment bureaus, coffee-houses, day nurseries, etc., shall be under its care.

III. *Department of Literary Work.*—It shall be the aim of this department to encourage the study of the Scriptures, to instruct the membership of the Chapter in the doctrines, polity, history, and present activities of the Methodist Episcopal Church and the other denominations of the Church universal, and to give stimulus and direction to general Christian culture. It shall have charge of all courses of reading and study pursued by the Chapter. It may open, wherever practicable, libraries, reading-rooms, art-rooms, night-schools, and the like. It shall arrange for lectures and literary gatherings, when members of the Chapter and others shall present essays, papers, talks, debates, etc. It shall endeavor to extend the circulation of the books and papers of the Church, and do what it can to quicken the intellectual life of its members and the community.

IV. *Department of Social Work.*—This department shall be on the lookout for new members, and be ready to receive them and introduce them at all meetings of the Chapter. It shall have charge of the social part of all gatherings. The music of the Chapter and its entertainments, other than the literary programmes, shall be under its care. It may provide flowers for the pulpit, ushers when needed, and attend to procuring badges, emblems, banners, decorations, etc., and be the custodian of all such effects belonging to the Chapter. Picnics, excursions, and the like shall be under its care.

V. *Department of Correspondence.*—This department shall keep a complete record of the membership, of all the meetings, and of all courses of reading and study pursued by the Chapter. It is desirable that it send reports of its meetings to local papers. Also, that it keep copies of all programmes, newspaper and other notices of its affairs, and all *memorabilia* relating to its doings. It may carry on correspondence with absent members and other Chapters, and read the replies at the meetings of the Chapter as the Chapter may order. It shall conduct all correspondence with the central and district

offices, and be the custodian of all the records of the Chapter. By it members in good standing shall be recommended to other Chapters.

VI. *Department of Finance.*—This department shall present to the Chapter plans for meeting the financial needs of the Chapter. It shall collect all dues and receive all moneys, disbursing the same as the Chapter may direct. All matters involving an expenditure of money shall be referred to it for consideration before the final action of the Chapter.

ARTICLE V.—OFFICERS.

1. The officers shall be a President, First Vice-President, Second Vice-President, Third Vice-President, Fourth Vice-President, Secretary, and Treasurer.

2. The President, who shall be a member of the Methodist Episcopal Church, shall be elected by ballot on a majority vote. The other officers, who shall be members of the Methodist Episcopal or some other evangelical Church,* shall be elected in the same manner.

3. All officers must be approved by the Quarterly Conference or the Official Board.

4. After approval by the Quarterly Conference or Official Board the names of the officers, with their addresses, shall be promptly forwarded to the central office of the Epworth League.

5. The officers shall perform the duties usually assigned to such officers. They shall also, in the order named, beginning with the First Vice-President, represent, and have charge of, the Departments of Spiritual Work, Mercy and Help, Literary Work, Social Work, Correspondence, and Finance. They shall, together with the President and Pastor, constitute the Cabinet of the Chapter, aiding the President as he may request.

6. For the purpose of enlisting all in the work, and render-

* In all those cases where the Chapter is divided into active and associate members this clause should read, "who shall be active members."

ing it more effective, the Cabinet shall assign each member to at least one department of work. Each Cabinet officer shall name to the Chapter a committee of from three to five members for the management of his department, the officer being *ex officio* chairman.

7. It shall be the duty of the Cabinet to organize a Junior League, under the control of a Superintendent, to be appointed by the Pastor. The Superintendent shall be a member *ex officio* of the Cabinet.

ARTICLE VI.—MEETINGS.

The Chapter shall hold a devotional meeting on ——— evening of each week, to be led by one of the members of the Chapter under the direction of the Committee on Spiritual Work. Other meetings shall be held as the Cabinet may arrange for them.

ARTICLE VII.—BY-LAWS AND AMENDMENTS.

The Chapter may adopt such By-laws consistent with the Constitution as may be needed. Amendments to Constitution or By-laws must be submitted in writing to the Cabinet, and when approved by it may be adopted by a two-thirds vote of those present at any regular meeting.

III. BY-LAWS FOR LOCAL CHAPTERS OF THE EPWORTH LEAGUE.

[As revised by the Board of Control, at Chicago, Feb. 6, 7, 1890.]

I. HOW TO ORGANIZE.

The following steps are recommended in the organization of a Local Chapter of the Epworth League :

1. Let the pastor of the church or some member send to the Corresponding Secretary, Rev. J. L. HURLBUT, D.D., or to the Recording Secretary, ROBERT R. DOHERTY, Ph.D., 150 Fifth Avenue, New York, or to the BOOK CONCERN, or any of its branches, East or West, or to any member of the EXECUTIVE COMMITTEE, for a set of the Epworth Leaflets, and the Form of Application for Charter. These will be sent free of charge ; in quantity they are sold at low rates by HUNT & EATON, New York, and CRANSTON & STOWE, Cincinnati and Chicago.

2. Call together the young people, aged fifteen or more ; present the plan of organization ; organize, and choose officers. The "Model Constitution" will be found in Epworth Leaflet No. 2. Its adoption is strongly recommended.

3. Send the Form of Application for Charter, duly filled out, and signed by the Secretary of the Local Chapter, to the Recording Secretary, ROBERT R. DOHERTY, Ph.D., at the above address in New York city.

4. It is not necessary at once to attempt all the departments of work arranged for by the "Model Constitution." Do as much as you can effectively ; leave the rest for future development.

5. For the assistance of the Chapters the following By-laws are presented. Each Chapter is at liberty to prepare its own By-laws, provided they are in accordance with the Constitution and general plans of the Epworth League.

II. BY-LAWS.

ARTICLE 1. The Chapter shall hold a devotional meeting weekly on — evening, to be led by the members, under the direction of the Committee on Spiritual Work.

ART. 2. The Chapter shall hold a Business-meeting on the — evening of each month. [*Insert in the blank "First Monday," "Second Monday," or whatever evening may be chosen.*]

ART. 3. At each Business-meeting all the departments shall present reports of their work through their respective chairmen.

ART. 4. The following shall be the Order of Exercises at the Business-meeting: (*a*) Devotional service, to consist of singing, the reading of Scripture, and prayer by a member, or the Lord's Prayer by all in concert. (*b*) Minutes of the last meeting, and their approval. (*c*) Reports from the departments of work. (*d*) Reports from Special Committees. (*e*) Unfinished business. (*f*) Propositions for Membership. (*g*) New Business. (*h*) Adjournment.

ART. 5. At any business-meeting — members shall constitute a quorum for the transaction of business.

ART. 6. The Annual Meeting for the election of officers shall be held on the — evening in the month of January.

ART. 7. At the Annual Meeting each officer shall present a written report of the work in the department under his charge during the year.

ART. 8. After the election of officers the secretary of the meeting at which the election was held shall report in writing to the Official Board or Quarterly Conference of the church the names of the officers-elect for their approval; and, as soon as practicable, shall communicate the action of the Official Board upon them to the Chapter.

ART. 9. Amendments to these By-laws must be submitted in writing to the Cabinet, and when recommended by the Cabinet may be adopted by a two-thirds vote of those present at any regular meeting.

ART. 10. Any of these By-laws, except Article 5, may be suspended at any meeting, for that meeting only, by a two-thirds vote of those who are present.

ART. 11. The following is the form for the report of the local League to the Quarterly Conference :

REPORT OF EPWORTH LEAGUE, Chapter —, Methodist Episcopal Church, — Charge, — District, — Conference. For — Quarter.

| | |
|----------------------------------|---|
| Number of active members..... | — |
| Number of associate members..... | — |
| Number of honorary members..... | — |
| Total..... | — |
| Number at last report..... | — |
| Increase or decrease..... | — |
| Number of meetings held..... | — |
| Religious..... | — |
| Social or literary..... | — |
| Business..... | — |

The following officers have been elected to serve for the period of —, subject to your approval :

| | |
|------------------------|------------------------|
| President, | Fourth Vice-President. |
| First Vice-President, | Secretary, |
| Second Vice-President, | Treasurer. |
| Third Vice-President, | |

III. HINTS CONCERNING LEAGUE WORK.

1. Endeavor to begin on time ; and for this purpose try to have a quorum present at the time.

2. It is a good plan to make the business-meeting a part of the exercises at a literary or social meeting, and not to call out the members for an entire evening for business only, unless it be for the Annual Meeting, when extended reports are to be rendered.

3. Conduct the business according to parliamentary rules, but do not waste time over parliamentary frivolities, discussion of points of order, etc. Let business, and not technicalities, be the aim of the meeting.

4. Some pastors have found it well to appoint the First Vice-President a class-leader, and make the weekly devotional service of the League serve the purpose of a young people's class. This gives the League immediate representation in the Quarterly Conference, and is in many places helpful.

[For slight changes in the above see Epworth Leaflet No. 3.]

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General Cabinet of the Board of Control.

PRESIDENT.

Bishop J. N. FitzGerald, New Orleans, La.

VICE-PRESIDENTS.

Department of Spiritual Work, W. W. Cooper, St. Joseph, Mich. Department of Mercy and Help, Rev. W. I. Haven, 83 Lexington Street, East Boston, Mass. Department of Literary Work, R. R. Doherty, 150 Fifth Avenue, New York. Department of Social Work, Rev. H. C. Jennings, Red Wing, Minn.

GENERAL SECRETARY.

Rev. Edwin A. Schell, 57 Washington Street, Chicago.

GENERAL TREASURER.

Charles E. Piper, 185 Dearborn Street, Chicago.

ASSISTANT SECRETARY FOR GERMAN WORK.

Rev. H. Liebhart, 190 West Fourth Street, Cincinnati, O.

EDITOR OF "THE EPWORTH HERALD."

Rev. J. F. Berry.

V. THE JUNIOR LEAGUE.

1. THERE is need of a society in the Methodist Episcopal Church for the boys and girls, to be for them what the Epworth League is for our young people. The League does not admit members under fourteen years of age, and cannot adapt its plans to the children without interfering with their success among adults. But the children, no less than the young people, need to be trained in knowledge of the Bible, in the doctrines and institutions of the Church, and in Christian character. We have, therefore, established an organization, preparatory and auxiliary to the Epworth League, especially for the boys and girls of the Methodist Episcopal Church, to be called THE JUNIOR LEAGUE.

2. The Junior League may be organized in any church or locality, whether the Epworth League is already in existence there or not. Wherever there is a Chapter of the Epworth League, the Junior League should be considered a department of its work, and should be so reported to the Central Office ; though its membership should be enrolled and reported separately, and not as a part of the League's enrollment. The Junior League shall have its own charter, its own officers, and its own list of members, but will be the training-class for the Epworth League.

3. The Junior League in connection with any church may be organized by the pastor, or by any person designated by him. A class for religious instruction (as directed in the Discipline, paragraph 40), or a Children's Meeting, or a Look-up Legion, or a Ten of the King's Daughters or of the King's Sons, may be recognized as a chapter of the Junior League. In all cases the officers of the Junior League should be approved by the pastor, and the work should be under his general supervision.

4. The officers of the Junior League shall be as follows:

1.) A President, who should be the pastor of the church, or some suitable person appointed or approved by him.

2.) A Vice-President, to be nominated by the President.

3.) A Secretary, to keep the record of the meetings, and to present a quarterly report (upon blanks furnished for the purpose) to the Rev. J. L. Hurlbut, D.D., Corresponding Secretary of the Epworth League, at the Central Office, 150 Fifth Avenue, New York.

4.) A Treasurer, if any fees shall be required in the Junior League, or any funds shall be used in its work.

5.) An Executive Committee, which may consist of the Leaders or Committees in charge of the several departments of work.

5. The following departments of work are suggested for the Junior League:

1.) *Department of Devotional Work.* This shall hold a devotional meeting for boys and girls; or a meeting for boys and another for girls, under separate leaders, if desired. In this meeting young Christians should be trained to take part, in repeating texts of Scripture, in personal testimony, and in prayer. Such meetings are often held on Sunday afternoon, immediately after the close of the Sunday-school, where the school is in the afternoon.

2.) *Department of Instruction* for teaching the Bible, the doctrines and institutions of the Church, and in Christian character. This meeting is generally held on an afternoon during the week, Friday being the most convenient, and is frequently called "The Children's Hour."

3.) *Department of Temperance Work.* A meeting, either weekly, monthly, or quarterly, may be held under the auspices of this department, or a "Band of Hope" may be organized as a chapter; and the members may sign and circulate the pledge.

4.) *Department of Practical Work*, such as the distribution of tracts and papers under direction of the pastor, providing flowers for the church services, and taking them after-

ward to the sick and the aged, reading to the blind and invalids, making scrap-albums for hospitals, aiding in sewing-schools, bringing children to church and Sunday-school, working for home and foreign missions, preparing Christmas and Thanksgiving baskets for the poor, and doing "lend-a-hand" work generally.

5.) *Department of Entertainment.* This may constitute a part of the programme of "The Juniors' Class" or "The Children's Hour" at its weekly meeting; or once a month the whole hour may be given to declamations, dialogues, readings, vocal and instrumental music, and other entertaining exercises by the members of the Junior League.

Each Junior League may select as many departments of work as may be deemed practicable; and may carry on each department under a separate Leader, or the whole work may be directed by the President, with such assistants as he may choose.

6. Upon application to Rev. J. L. HURLBUT, D.D., Corresponding Secretary of the Epworth League, 150 Fifth Avenue, New York, each Junior League will be furnished with a Charter, which may be framed and hung in the place of meeting. The price of this Charter will be twenty-five cents. Blank forms of application for Charter may be obtained from the Central Office, by addressing the Secretary. Each Junior League will be expected to furnish reports of its working to the Central Office, and will receive communications from the Corresponding Secretary.

7. Any member of the Junior League may also receive a handsome Certificate of Membership, with places for Seals, to be gained by study of the courses named below. Application for this Certificate must be made through the Secretary of the Junior League; and ten cents should be sent for each Certificate. The Charter is for the local League; the Certificate for the individual members.

8. Courses of study have been provided, and may be taken either by the League in the Children's Hour, or by any member separately. With each course is furnished a series of

questions for examination, and the student who passes will receive a Seal for each course, to be affixed to his Certificate. The following courses have been arranged, and may be taken in any order desired, not necessarily in the order given :

1.) The Four Gospels to be read, and questions to be answered.

2.) The Acts and Epistles to be read, and questions to be answered.

3.) The Bible Lesson Leaflets. First Series, containing lessons on the Books of the Bible, Bible History, and the Holy Land. Seven leaflets. 3 cents.

4.) The Bible Lesson Leaflets. Second Series. Eight lessons on Old Testament characters. 4 cents.

5.) The Bible Lesson Leaflets. Third Series. Seven lessons on the life of the apostle Paul. 3 cents.

6.) The Palestine Class. Pilgrim Grade. 2 cents.

7.) The Palestine Class. Resident Grade. 2 cents.

8.) The Palestine Class. Explorer Grade. 2 cents.

9.) The Palestine Class. Dweller in Jerusalem Grade. 2 cents.

10.) The Young Traveler's Class. 10 cents.

11.) The Church Catechism. No. 1. 4 cents.

12.) The Church Catechism. No. 2. 5 cents.

13.) The Church Catechism. No. 3. 6 cents.

14.) The Chautauqua Young Folks' Reading Union. The Course of the Chautauqua Young Folks' Reading Union for each year will be recognized by the Junior League with a Seal.

All prices include mailing.

9. For the leaflets or books of these courses address the Publishing Agents, HUNT & EATON, New York, or CRANSTON & STOWE, Cincinnati. Samples of the leaflets will be sent upon application, if a stamp is inclosed. The blanks for examination in these courses will not be sent to individual students, but to the Secretary or Leader. For the Examination, address only Rev. J. L. HURLBUT, 150 Fifth Ave-

nue, inclosing stamp for each copy, and stating carefully upon which course the Examination is desired. Order the lessons of the Publishing Agents and the examination of the Corresponding Secretary, and if both are sent for order them separately.

10. A Badge has been provided for the Junior League, and may be obtained of HUNT & EATON, New York, and CRANSTON & STOWE, Cincinnati. Price, 12 cents each ; per dozen, \$1 25.

11. No pledge is required from the members by the Central Office, but each Chapter of the Junior League may have such pledge or requirement as may be deemed desirable, such as :

1.) The daily reading of a portion of Scripture by each member.

2.) Daily prayer at home.

3.) A promise to abstain from the use of tobacco.

4.) A promise to abstain from profane language.

In some places a pledge on the part of members may be helpful ; in others, the young people may be reached and benefited better without it ; therefore the matter is left to the discretion of the Pastor and Executive Committee. Cards containing the above pledge, handsomely printed in colors, have been prepared, and may be obtained from the Publishing Agents for 5 cents each ; per dozen, 40 cents.

12. The organ of the Junior League is *The Epworth Herald*, the young people's paper of the Methodist Episcopal Church. It will contain the list of Leagues, names of officers, plans of working, and whatever will interest the members. It is published by CRANSTON & STOWE, Chicago. Price, \$1 50 per year.

13. For the Constitution of the Junior League and other information, address

• Rev. J. L. HURLBUT,
150 Fifth Avenue, New York.

VI. CONSTITUTION OF THE JUNIOR EPWORTH LEAGUE.

ARTICLE I.—NAME.

This organization shall be known as the Junior Epworth League, and shall be auxiliary to the Epworth League.

ARTICLE II.—ORGANIZATION.

1. The Junior Epworth League shall have a superintendent, appointed by the pastor, who shall be *ex officio* a member of the Cabinet of the Epworth League Chapter. The Department of Spiritual Work of the Epworth League is expected to assist the pastor and superintendent in carrying on the work.

2. Where no Chapter of the Epworth League exists, the Junior Epworth League may be organized, and shall be under the control of the Sunday-School Board.

ARTICLE III.—OBJECT.

The object of the Junior Epworth League shall be to promote in its members an earnest and intelligent spiritual life, bring them into membership in the Church, and train them in works of mercy and help.

ARTICLE IV.—MEMBERSHIP.

1. Members shall be boys and girls under fourteen years of age. Divisions in the membership may be made for purposes of greater efficiency.

2. Names of persons proposed for membership shall be given in writing to the Secretary, and they shall become members when elected by a majority vote of the members present at any regular meeting.

ARTICLE V.—DEPARTMENTS.

The work of the Junior Epworth League shall be carried on under the same general plan as that of the Epworth League. The following is the arrangement of departments :

Department First. Spiritual Life.—The key-word HEART denotes that the first work of the Junior League is the development of true *heart-life*. *The conversion* of the children should be the purpose of every Junior superintendent. Plain and simple teaching of our doctrines and instruction in Christian duties will result in personal acceptance of the Saviour. Attention should be paid to *testimony*. Let the children be taught to testify in their own way to their own faith. The same is true of *prayer*. Our Juniors should practice in public prayer in their meetings.

The truest evangelism is personal work. Converted children can do much to bring other children to Christ. This is a most important part of the work.

Department Second. Mercy and Help.—The key-word HAND denotes helpfulness—a hand reached out to do good. The Juniors are taught unselfishness. The measure of one's ability to help others is the measure of his value in the world.

Temperance work: By signing the pledge, by holding a monthly temperance meeting, by circulating temperance literature.

Tract Distribution: By giving out tracts and religious papers.

Visiting the sick with cheerful words, flowers, and offers of help.

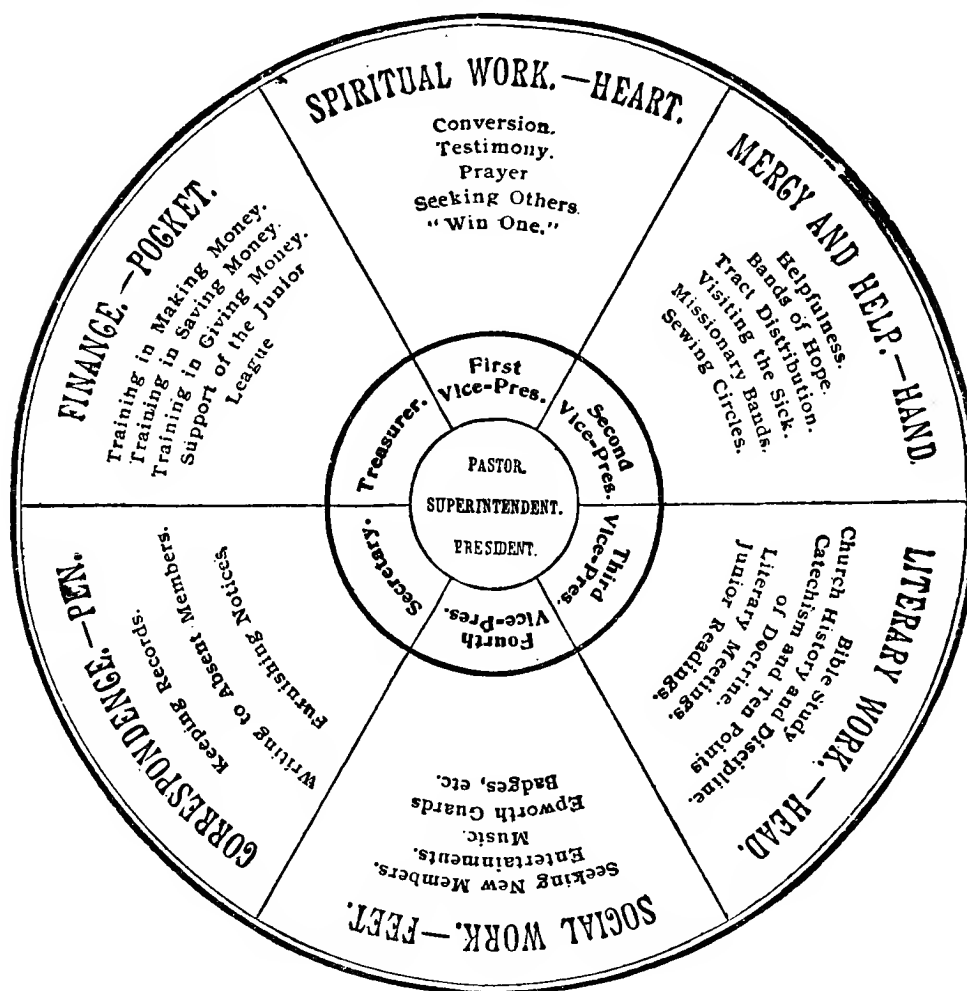
Missionary work: Local work, helping in the Church missionary collection, and by doing some definite work, such as supporting an orphan in some foreign field. It is a good thing to have a monthly missionary meeting.

Department Third. Literary Work.—The key-word HEAD means *intellectual life and training*. Children should be taught that all knowledge is laid under tribute to the growing believer. There should be study of the Bible as a book. There should be drill in the history of our own Church, in the "ten points" of doctrine, and catechism, etc. Our children should grow up intelligent Methodists.

Literary meetings may be held with great profit, simple rules of parliamentary practice taught, and much done to

secure correct habits of thought and a taste for good literature. There will be a Junior Reading Course, carefully selected with reference to the carrying out of this plan.

Department Fourth. Social Work.—The key-word is FEET. The meaning is a life of *busy activity*.



Seeking new members: The children seeking the children to bring to them the inspiration of League ideas; bringing especially to children of irreligious homes such influences as will help in all their after lives.

This department will have much to do concerning whole-

some *entertainments*. The children must have entertainment. There will be room for much wisdom and experiment, but it is wise to take pains. First lessons are likely to be permanent.

Music is an important factor in the work. Let the best hymns be systematically taught and committed to memory, and let good music be furnished for all meetings.

Badges should be worn. Let all Juniors be taught their meaning, and taught to stand by their colors.

Epworth Guards: If possible have a company of boys embodying the military idea.

Department Fifth. Correspondence.—The key-word PEN means training in the keeping of records, and this is more important than at first appears. Writing to absent members will keep them interested and loyal. Systematic furnishing of all notices for the pulpit and the papers will be excellent training.

Department Sixth. Finance.—The key-word is POCKET, and means the consecration of our money to God. No more important work can be done than to rightly train the Juniors how to *save money* in the years when discipline is needed, and how to *give money* in the years when habits are being formed. Give the Juniors information concerning our great causes, and teach them to give.

Let the business matters of the Junior Epworth League be attended to in a strictly business-like way, and let the League learn to be self-supporting.

ARTICLE VI.—OFFICERS.

The officers shall be an adult Superintendent appointed by the Pastor, who shall have general oversight of the work; a President, four Vice-Presidents, a Secretary, a Treasurer, who, together with the Superintendent and Pastor, shall constitute the Cabinet of the Junior Epworth League.

These officers shall be elected by ballot by the members from among their own numbers at a regular meeting, and shall take their places in the order named.

ARTICLE VII.—BY-LAWS.

The Junior Epworth League may enact such By-laws as it shall require, in accordance with the provisions of the above Constitution.

Modifications of this Constitution may be made to suit the special needs of different localities. "Mission Bands," "Bands of Hope," "Girls' Sewing Circles," and like societies may become departments of the Junior Epworth League.

This Constitution and Plan is to be worked wherever practicable. It will pay pastors and superintendents to take the trouble necessary to give it a thorough test. Wherever this can be done fully, let it be done as nearly as possible.

IX. THE DISTRICT LEAGUE.

1. The District League, next to the Local Chapter, is the most important link in the system of the Epworth League, and should be organized upon every presiding elder's district in the Church. It is needed in order to promote the establishment of the League in the charges, to help them when established, and to increase their efficiency by co-operation and supervision. The District League will form a bond of union among the young people's societies, will strengthen their *esprit de corps*, intensify their loyalty to the Church, and greatly add to their usefulness. It is needed, also, in order that the District League may elect delegates to the General Conference District Convention, which in turn chooses members for the Board of Control.

2. The District League should consist of all the young people's societies upon the district, which are connected with Methodist Episcopal churches, and approved by the pastor and Official Board or Quarterly Conference. It should not be limited to societies bearing the name of the Epworth League and organized under its auspices, though that form of organization for local societies is preferable. Any society of young people in a Methodist Episcopal church, which is approved by the authorities thereof, should be recognized as entitled to representation in the convention of the District League. It is recommended, further, that where no League or young people's society is organized, the Sunday-school board should be invited to send delegates, or the pastor should appoint them. For when representative young people from such charges are sent to the convention they return home with knowledge of the League and enthusiasm in its behalf, and they are almost certain to establish it in their churches.

3. In the institution of the District League the presiding elder can do more than any other person, minister or lay,

upon the district. He can call attention to the League in his quarterly visitation, can have its officers approved and their names recorded upon the Journal of the Quarterly Conference, can circulate its literature, and in many ways can promote its efficiency as a valuable arm of the Church's service. The presiding elder, therefore, is the most suitable person to take the initiative in the establishment of the District League. But if the presiding elder be otherwise engaged, any League in the district may call a convention for the organization of the District League, though in the call and in the convention the presiding elder should be recognized as the executive officer of the district.

4. The following are the steps to be taken for the organization of the District League : Let a central or convenient place be chosen, and a young people's convention for the district be called for a whole day's session, or, if preferable, for an afternoon and evening session. To this convention let every Epworth League or young people's society of any name, upon the district, be invited to send delegates. If a large convention can be entertained, ask for five delegates from each League; if a smaller convention be preferable, let each send three delegates. In all cases let the pastor be one of the delegates, and, as far as practicable, let the delegates be young people, both young ladies and young gentlemen. Where there is no young people's society let delegates be chosen by the Sunday-school board or named by the pastor. If the convention can be held at a church where there is a strong League, let the Local Chapter assist in the arrangements provide entertainment, and increase the enthusiasm of the gathering. Let the notice of the convention be published in the Church papers and in the local press.

5. We suggest the following programme for a young people's Convention called to organize the District League :

1.) Let the presiding elder or chairman of committee of arrangements call the convention to order and request the election of a temporary president and secretary.

2.) Let there be opening religious exercises, singing and

prayer. If time admit have several hymns and prayers, calling upon young people as well as ministers to take part. Good selections of Scripture for reading are, Psa. 72; Psa. 119. 1-16; 1 Cor. 3. 7-23; Eph. 4. 1-16; 2 Tim. 2. 1-15; 2 Pet. 1. 1-11.

3.) Let committees be appointed upon credentials; upon constitution; upon nominations; and upon resolutions. The committee upon credentials may circulate blanks, upon which each delegate may write name, address, name of his church, and name of his young people's society, and by collecting these papers make an enrollment of the convention. The committee on constitution and that on nominations will need to confer together, that the latter committee may know for what offices to prepare nominations.

4.) Let there be an address or a discussion, or both, and let some phase of young people's work be presented.

5.) Begin the second session, whether afternoon or evening, with a young people's prayer-meeting, led by a young member, and participated in by the young people generally.

6.) At the second session have an address or paper on some other aspect of young people's work, or its relation to the Church; how to conduct the League, etc.

7.) Let the committees be prepared to present their report, formally organize the District League, and elect the officers.

8.) If time admit call for brief reports of work from all the Leagues and other societies upon the district.

6. We offer a few miscellaneous suggestions concerning the management of the convention: Good music will greatly add to its interest; therefore, have a musical conductor, a choir, and a soloist or two; or, if these are not practicable, let there be frequent singing of stirring hymns. Let there be a collation at meal-time, all the delegates taking lunch together, under the auspices of the local Chapter. Have ribbon-badges printed, "Blank District Epworth League Convention," and let them be worn by all the delegates. Obtain a supply of Epworth Leaflets, application-blanks, and sample copies of *The Epworth Herald*, and see that they are circulated.

Above all, let the convention be pervaded by a genial, spiritual atmosphere, which will send the members home inspired with new zeal.

7. The officers of the District League should be chosen with care. The president should be the organizer of the League for the district, and therefore should be the presiding elder, or some young preacher or layman of energy, leadership, and willingness to work. The vice-presidents should represent the different sections of the district, and at least one of them should be a lady. The corresponding secretary should be an efficient worker, who will enter into communication with Leagues, learn their methods of work, and stir up pastors, churches, and young people to organize where necessary. In the appointment of officers have the young people recognized, and let ladies as well as gentlemen be chosen.

8. We subjoin a form of Constitution for the District League. This form is not obligatory, but is presented simply as a suggestion to aid the committee on constitution in its work, and may be modified in any of its articles.

CONSTITUTION OF DISTRICT LEAGUE.

ARTICLE I.—NAME.

This organization shall be known as the ——— District Epworth League of the ——— Conference of the Methodist Episcopal Church.

ARTICLE II.—OBJECT.

The object of this organization shall be to unite in fellowship and Christian work the young people of the District through the Epworth League and other young people's societies.

ARTICLE III.—RELATIONS.

This District League shall consist of the Epworth Leagues and other approved young people's societies on the district ; it shall be affiliated with the General District League of the

—— General Conference District and with the Epworth League of the Methodist Episcopal Church.

ARTICLE IV.—MEMBERS.

All Epworth Leagues on the —— district shall be regarded as affiliated branches of the District League, and also any other young people's society connected with a Methodist Episcopal church on the district, and approved by the Quarterly Conference or Official Board of the said church.

ARTICLE V.—OFFICERS.

1. The officers of the District League shall be a President, three or more Vice-Presidents, a Corresponding Secretary, Recording Secretary, Treasurer, and an Executive Committee of three members, one of whom shall be the presiding elder of the district.

2. The duties of the officers shall be those usually pertaining to such offices.

3. The officers shall be elected at the annual convention, and shall hold their offices one year, or until their successors are chosen.

4. It shall be the duty of the president to aid wherever practicable in the organization of new leagues.

5. It shall be the duty of the Corresponding Secretary to obtain, by correspondence with the secretaries of local leagues, such facts as will enable him to make a report at the Annual Meeting of the number, membership, and condition of the societies upon the district.

6. The officers, with the Executive Committee, shall constitute the District Board of Control, to take charge of the interests of the League during the year. The Board of Control shall meet at such times as may be necessary, by appointment of the presiding elder, the president, or any three of its members..

ARTICLE VI.—CONVENTION.

1. The District League shall hold an annual convention, at such place and time as may be designated by the Board of Control,

2. At the convention the President, Corresponding Secretary, and Treasurer shall present written reports ; a report shall be rendered, either in writing or by a delegate, from each young people's society in the district ; the officers shall be elected ; two delegates shall also be chosen to represent the district in the General Conference District Convention ; and such other business as may come before the League shall be transacted.

3. Each Epworth League or young people's society connected with a church on the district, and approved by its Official Board, shall be entitled to send to the convention five delegates, one of whom shall be the pastor of the church. Any league or society having more than fifty members shall be entitled to an additional delegate for every fifty members above the first fifty, or for a two-thirds fraction thereof. Any charge on the district, not having a society or league, may be represented in the convention by its pastor and three other delegates appointed by the Sunday-school board or by the pastor.

ARTICLE VII.—AMENDMENTS.

This Constitution may be amended by a two-thirds vote at the Annual Convention ; said amendment having been approved by the District Board of Control.

X. THE DENOMINATIONAL YOUNG PEOPLE'S SOCIETY.

THAT our young people will be organized is clearly shown by the signs of the time. This is the age of the young people, and this is the age of organization. The current sweeps with irresistible force toward some form of society for the young people. The question before our Church is not whether we shall have Young People's Societies, but whether we shall have a Young People's Society *of our own*. We of the Epworth League are clear in the conviction that the best interests of our young people, and of our Church as well, are promoted by a denominational, rather than by an undenominational, or, as some people prefer to have it called, an interdenominational society.

We point, first of all, to the spirit of our Church as shown in its history. From the beginning our people have been "a peculiar people." We have not copied other Churches in our theology, nor our hymnology, nor our polity, nor our preaching, nor our methods of evangelistic work. Our fathers resolutely, perhaps stubbornly, insisted upon being unlike all their fellow Christians. If they had sought to copy other Churches, to assimilate with them, to tone down their enthusiasm to the level of others, to harmonize their creed or their system with those of others, Methodism would not be in the forefront of progress. The young David of a century ago won his victory, not in Saul's armor, but with weapons all his own. For a hundred years we have been successful according to the measure that we have sought to be ourselves, and to do our work in our own way. In dealing with its young people our Church will bring to pass the best results by holding fast to its own traditions, while it seeks cordiality and fraternity, but

not union of organization, with its sister Churches. The relation between the Church and its young people is too vital for us to hand their supervision over to any outside authority.

There is a reason for our denominational organization in the fact that our plans for the young people are original, are unique, are broader and more complete than those of any un-denominational society. They are original, for the Epworth League has not drawn an idea from any existing society. They are unique, unlike those of any other organization. That they are broader and more complete may be perceived by a comparison of our constitution for local Chapters with the model constitution of the leading union society of our time. We aim in our society to promote a symmetrical Christian character. As its basis there should be an earnest religious experience and a strong testimony for Christ. We want an association in which our young people shall speak and sing and pray together, and thus become built up to be pillars in the Church of the twentieth century. To earnestness we seek to add intelligence; uniting with the old-fashioned fire a broad Christian culture. We seek also for practical usefulness, and would train our young people in works of mercy and help. If we can have earnest, intelligent, and working Christians, ours will be an ideal Church. A glance at the "Epworth wheel," printed with our constitution, will show the comprehensiveness of our aims; and the results of our work in many places will prove that we accomplish them.

We find a sufficient warrant for our society in the demand for an intelligent Church loyalty among our young people. Just because our system is different from that of other Churches, our youth need to receive instruction concerning it. They should be taught wherein the Methodist episcopacy differs from that of other episcopal bodies, and is superior to others. They should know why we find twoscore of churches together under the care of a presiding elder. They should understand the principles of "our settled itinerancy." If our two million young people can be made acquainted with the system of their Church, they will not love other Churches less,

but they will love their own more. Then, too, our people need to be informed concerning their Church's history, which contains some of the most romantic pages and narrates some of the most heroic deeds in the annals of Christianity. We would bring our youth into contact with Wesley and Fletcher, with Asbury and Jesse Lee, with Wilbur Fisk and Bishop Simpson, and let the communion of these saints give them new inspiration. In a union organization these subjects must be ignored, and we must be silent concerning our own Church. But these are too important to be passed by. We must present them to our young people regularly, systematically, constantly. And, therefore, we need a denominational Young People's Society.

We would have the members of our Young People's Society, if they take up courses of reading, find them in our own literature. We would have its organ not a paper controlled by another denomination, but one of our own periodicals, under the direction of our own Church and promoting our institutions.

There is also the advantage of *permanence* in a society of our own. If a society depends solely upon the enthusiasm of young people it will soon cease to live. Young people grow up, change their opinions, remove from their homes. A few years will witness the rise and fall of most Young People's Societies. We would have ours engrafted upon the tree of the Church, both locally and in general. Any independent organization is in danger of becoming a disintegrating force, and is almost certain to decline after a few years. But the society cannot be a part of our system unless it be under our control. We cannot introduce into our polity an organization directed by gentlemen, however estimable or eminent, outside of our own body. If we are to have a society recommended by our bishops, indorsed by our Conferences, and acceptable to our official boards, it must be controlled throughout by the authorities of our Church. This alone will give it a harmony with our institutions and an enduring existence. Then, the pastor will watch over it, the official members will give it a

fostering care, the presiding elder will make quarterly inquiry concerning its work, and the organization itself will become an integral part of our system, to stand while the Church stands.

These, then, are the reasons why we have established the Epworth League, and we deem them sufficient reasons why it should be organized in every part of our field. It is in accordance with the spirit and the history of our Church ; it aims for a complete Christian character ; it enlightens our young people in the doctrines, institutions, and annals of Methodism ; it strengthens the bonds of loyalty to the Church ; it builds for the future more than for the present, and we believe it will abide in strength when irresponsible associations will be forgotten.

THE CLEVELAND CONFERENCE.

Besides the Oxford League, already briefly noticed, the four other societies that met in the Cleveland Conference—all of them noble organizations and all of them flourishing—had deserved the confidence and gratitude of the Church for their loyal devotion and consecrated endeavor.

The Young People's Methodist Episcopal Alliance of the North Ohio Conference announced a complete organization in December, 1888. The general plan was that of the Ohio Oxford League in organization, and a pledge was used. J. S. Reager was President and B. J. Mills was Secretary.

The Young People's Methodist Alliance, which gave especial attention to spiritual culture, and employed a pledge, was fully organized in 1885, and was the outgrowth of a solemn meeting held at Desplaines (Ill.) Camp-meeting, August 21, 1883. Its President was Henry Date, its General Secretary M. D. Carrel, and its paper *The Alliance Herald*; had for its first editor Mrs. S. A. Kean, though later the periodical was changed to *Methodist Young People*, and edited by Secretary Carrel. This was the largest of the four societies, numerically.

The Christian League, which aimed at the symmetrical cultivation of young Christians, and whose field was chiefly limited to New England, where it flourished with great vigor, was organized in Boston, October 26, 1887. W. I. Haven was President, and W. P. Odell Secretary.

The Methodist Young People's Union originated in the Detroit Conference Young People's Society, which arose early in 1888, and in December of the same year announced its completed plans for a broader field of work. It published an organ, *Our Young People*, of which F. A. Smart was editor.

W. W. Washburn was President of the society, and F. A. Smart Corresponding Secretary.

The representatives of the five societies were as follows :

The Young People's Methodist Episcopal Alliance, of North Ohio Conference, J. S. Reager, G. A. Reeder, B. J. Mills, B. J. Hoadley, O. M. Badgley, L. K. Warner.

The Young People's Methodist Alliance, M. D. Carrel, W. I. Cogshall, S. A. Keen, S. W. Heald, Henry Date, W. W. Cooper.

The Methodist Young People's Union, W. W. Washburn, C. H. Morgan, S. Plantz, F. A. Smart, C. B. Spencer, J. E. Jacklin.

The Young People's Christian League, W. I. Haven, W. P. Odell, C. A. Littlefield.

The Oxford League, J. L. Hurlbut, J. M. Freeman, R. R. Doherty, B. E. Helman, J. T. Docking, J. E. Price.

The Conference assembled on Tuesday morning, May 14, 1889, and as the call had been issued by the Methodist Alliance, the meeting was called to order by W. W. Cooper, then Secretary of the Alliance. The Conference then organized with W. W. Cooper as President, and chose as Secretary C. B. Spencer, of the Young People's Union. The Conference, after two days' session, completed its labors about midnight of May 15, and adjourned *sine die*.

THE OLD HOME AT EPWORTH.

Bishop Gilbert Haven gave in the *Pilgrim's Wallet* nearly thirty years ago, a delightful sketch of the village and rectory of Epworth, forever famous as the home of the Wesleys, and now invested with new charm for the young people of American Methodism. We quote only the following lines relating to the rectory :

“ In the heart of the village are the pleasant grounds of the rectory. Like all such gardens of delight in England, they are shut from all eyes by very high, blank walls. I wished to look on the spot where Wesley was born and the house where he spent his early years, so I lifted the latch of the gate and entered, uninvited and unwelcomed. The house is a plain brick edifice, standing a few rods from the street. Before it spreads a level lawn more than a hundred feet square, with a walk around it shaded with venerable trees and lined with shrubbery and flowers. A vegetable garden on the north and pastures on the east complete the rural picture. The house was the same that Samuel Wesley built after the one was destroyed by fire from which John was saved. His living was evidently valuable, and the family exclusive and superior to their rustic neighbors. The present rector is the son of a lord, and the present value of the living is about £1,100, or over \$5,000 ; it was correspondingly valuable in the days of Wesley. So the Methodist pioneer was, in the English sense of the word, a gentleman ; and his life, in view of the intense pride and exclusiveness of caste, was the more remarkable and honorable. The ghosts that troubled the Wesley family were long since laid. The comfortable mansion looks as though it was above such intrusions. It is not stately nor spacious, though sufficiently ample and conven-

ient. A single parlor, with an entry by the side of it, a like room behind it, wings in the rear, all of fair width and height—such is the house where John Wesley received his first and chief education. There the child gamboled, the boy studied, the youth meditated, the man struggled and triumphed and went forth, a chosen vessel, to bear truth and grace to unnumbered myriads and generations.

“A memorial church should be erected to his memory here. No son of England deserves it more. The society need it, and would aid in the enterprise. A window to the memory of the rector and his wife should be in the church—a costly Gothic temple should bear his name. I trust the enterprise will be inaugurated by his disciples in England. It will meet with a hearty response in America.”

The wish of the writer has since been realized in the erection of a beautiful Wesleyan memorial church.

THE END.

